Vol. XVII.] [...] 4.

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THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

OCTOBER, 1910.

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BOSTON:

THE MASSACHUSETTS NEW-CHURCH UNION,

16 ARLINGTON STREET.

50 CENTS A COPY. (ALBERT P. CARTER, Treas.) $2.00 A YEAR

Entered at the Post-Office at Boston as Second Class Matter

THE NEW-CHURCH REVIEW.

THE NEW-CHURCH REVIEW is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

The REVIEW is seeking to set forth these principles, which are represented in the closing chapters of the Word by the symbolic New Jerusalem, descending from God out of heaven to a new earth (REV. xxi, 1, 2). It is endeavoring to show their application not only to the organized New Church but also to the world in this period of transition and upheaval that is ushering in a "new era" of thought and life. In this effort it has been supported by able writers both in this country and abroad; and with such success as to call forth warm commendations. A prominent minister, experienced as an editor of another periodical of our faith, has just written, "I wish you every success in the publication of the REVIEW, which is a splendid representative of the church." A layman in the great city of the West, renewing his subscription for 1910, adds: —

"I desire to record my profound satisfaction with the REVIEW. I read every issue from cover to cover. . . . I feel like blessing the Lord that He has raised up a corps of writers who can so learnedly and lucidly treat of the deeper things belonging to His New Church."

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$2.00 A YEAR. SINGLE NUMBERS 50 CENTS.

The Massachusetts New-Church Union, 16 Arlington Street, Boston.

THE

NEW-CHURCH REVIEW

VOL. XVII.] OCTOBER, 1910. [NO. 4.

THE TEN COMMANDMENTS AND HUMAN LAW.*

THE prevalent lawlessness of the world is a matter of common knowledge. Not merely the spirit of anarchy, which is the opposition to all law, but the prevalence of the evasion of law, are the subjects of serious consideration at the present time. The President of our United States has commented upon this subject in a spirit of deep concern. Our ancestors held the observance of law as almost a sacred duty, but in these latter days this spirit of reverence and regard has been largely superseded by a willingness to circumvent the law. It follows, therefore, that anything that will now serve to increase the respect for law will be of material assistance to all well-disposed citizens. With the well-disposed, the establishment of a living relation between Divine and human law will greatly strengthen the foundations of natural justice and prevent the further injury with which they are now threatened.

* Warren Goddard, Esquire, presented this article as an essay at a meeting of the New-Church Club, Boston, Feb. 9, 1910; and he was engaged in preparing an address from it, to be delivered at the April meeting of the Massachusetts Association, when overtaken by the illness from which he failed to recover. In his passing into the conscious activities of the higher life, the REVIEW shares in the loss, which reaches every department of the earthly usefulness of the New Church. The essay was received by the Club with great appreciation, and there have been many requests for its publication.

Human laws have been variously defined, but perhaps the most accurate and concise statement is, that they are "rules of action dictated by some superior being." We can see that laws must arise from some superior being, for if they originated without authority the essential element of command would be lacking, and thus there would be no obligation to obey. The superior being usually referred to by the writers of human law is the king, or the state, or legislature. As a theoretical deduction, therefore, taking the above legal definition as a basis, God is a superior being to all. He is order and law itself. As "order is heaven's first law" this order is impressed upon all, and is inherent in unperverted human nature, which is made in the image of God; hence it follows as a logical deduction that the wisdom or will of God must find some expression in human affairs, modified only by the departure of human nature from its original likeness to God in human rules of action or human law.

Let us not, however, jump at conclusions or depend solely upon the deductive method. Inductive reasoning from actual concrete facts and human adjudications are required to give full foundation to all deductive reasoning.

THE TEN COMMANDMENTS.

The Ten Commandments are taken as an epitome of the whole Word of God. These again are sub-divided into the Two Great Commandments on which, our Saviour says, "hang all the law and the prophets." In short, they stand for the Scriptures and for the essentials of the Christian Religion. It is noteworthy that in the Old Testament they are not called Ten Commandments, but "Ten Words," or, as the Hebrew term means in its secondary sense, ten things or principles. The Commandments are called the "Covenant," or the "Testimony," or what is repeated again and again. The name, "Decalogue," originated with Clement of Alexandria, and the term was commonly used by the Christian fathers who followed

him. The division of the Commandments into the two tables is an interesting subject, but in this paper we cannot cover the question in detail. Those who are interested in this particular phase of the matter will find a very suggestive and helpful article in the *New-Jerusalem Magazine* (New Series 1884, p. 341), by the Rev. John Worcester. In this article Mr. Worcester takes the ground that part of the commandment, "Honor thy father and thy mother," was found on each of the two tables, and thus that it was the connecting link between the two, and that these tables were put together face to face. He quotes from various teachings of Swedenborg that this was the order in which they were written and preserved.

It is interesting to know that Philo placed the fifth commandment of honoring father and mother as the last of the first table, and calls it the connecting link between the two tables. St. Augustine thought that four commandments were on the first table and that six were on the last table, but he does not seem wholly to have confirmed this opinion. St. Augustine thought that the first three commandments were on the first table, assigning to the first three the idea of the trinity, and to the latter seven the sabbatical idea. Other writers have contended for the literal and equal division of the commandments as being divided into two equal parts of five each. It would seem that the division indicated by the article of Mr. Worcester harmonized all the different views on the subject, and made the division conform with revelation and satisfy enlightened reason. It is interesting to note what Swedenborg says of the Ten Commandments, namely: —

> The laws of spiritual life, the laws of civil life, the laws of moral life are also delivered in the ten precepts of the decalogue: in the first three the laws of spiritual life, in the following four, the laws of civil life, and in the last three, the laws of moral life. The merely natural man lives, in outward form, according to the same precepts, in like manner as the spiritual man; . . . but all this he does merely for the sake of himself and the world. . . . It is otherwise with those who have in heart acknowledged the Divine, and in the acts of their lives have had respect to Divine laws, and have acted according to the first three commandments of the decalogue equally as according to the rest. (Heaven and Hell, n. 531.)

Again we read in the True Christian Religion: —

The spiritual law is this law of the Lord; "*All things whatsoever ye would that men should do to you, do ye even so to them; this is the law and the prophets*" (MATT. vii, 12). This same law is the universal law of moral life. But to tell all the works of charity and compare them with those of moral life would fill many pages; but let the six precepts of the second table of the law of the decalogue serve for illustration. That these are precepts of moral life is manifest to every one; and that they also comprise all that pertains to love toward the neighbor. . . . That charity fulfils them all, is evident from the following in Paul, "Love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shall not bear false witness, Thou shall not covet; and if there be any other commandment it is comprehended in this saying, namely, Thou shall love thy neighbor as thyself. Charity doeth no evil to the neighbor; charity is the fulfilling of the law" (ROMANS xiii, 8–10). He who thinks from the external man only can not but wonder that the seven precepts of the second table were promulgated by Jehovah on Mount Sinai with so great a miracle, when yet these same precepts, in all kingdoms on earth, hence also in Egypt whence the children of Israel had lately come, were the precepts of the law of civil justice, for no kingdom continues to exist without them. But they were promulgated by Jehovah, and were moreover written on tables of stone by His finger, that they might be not only the precepts of civil society and thus of natural, moral life, but also the precepts of heavenly society, and thus of spiritual, moral life; so that to do contrary to them was not merely to act against men, but against God also. (True Christian Religion, n. 444.)

He who lives according to these truths because they are Divine truths, or God's commands, and thence of religion, is saved; but he who only lives according to them because they are civil and moral truths is not saved. (Apocalypse Revealed, n. 272.)

In every religion there are injunctions such as those of the decalogue. (Divine Providence, n. 254.)

Dr. F. W. Farrar, in his little book entitled, "The Voice from Sinai," says that the Jews endeavor to connect the first commandment, as the correlative of the sacredness of life, with the sixth commandment; and the second, as to idolatry, was compared with the command against adultery; the third, as to taking the Divine name in vain, as against theft as leading to perjury; the fourth, regarding the Sabbath, as the correlative

of false witnessing against God; and the covetous desires of the tenth commandment as the correlative of filial irreverence. Dr. Farrar says the commandments inculcate two primary and exclusive ends of life "worship and service; piety and equity; the love of God and the love of man " (p. 29), and again, "God's law is like her, in the Knight's dream of Raphael, who carries in one hand the book of duty, 'This do and thou shalt live,' but in the other the drawn sword, 'Do it not and thou shalt perish.'"

HUMAN LAW.

In attempting to trace the connection between human law and religion, we need to remember that we shall not often find judges or legislators moralizing, or rendering so-called religious opinions, which as such would be appropriate in the church. Human laws do not deal directly with spiritual thoughts and desires, nor even with motives of action except so far as these motives are manifested by concrete acts. John Austin, an old and standard authority on the subject of jurisprudence, or the philosophy of law, truly says, while he recognizes the proper function of the Divine law, that "positive laws, or laws strictly so-called, are considered without reference to their goodness or badness" (Jurisprudence or the Philosophy of Positive Law, Sec. 136), or, as he elsewhere says, giving the reason why spiritual motives cannot be considered as matters of law, "for as conduct may be generally useful though the motive is self-regarding, so may conduct be generally pernicious though the motive is purely benévolent" (*Ibid.*, Sec. 127). This latter observation by this discriminating legal writer marks a distinction that many church writers might well draw before attempting to pass judgment upon the good that they conceive to be done in the world. As Mr. Austin is one of the most logical and analytical writers on legal subjects, and an old and standard authority on this subject, it may be well to quote from him, more at length. He says:—

> Laws set by God to man are sometimes called the laws of nature or natural laws. The Divine law, positive law, and positive morality are mutually

related in various ways (*Ibid.*, Sec. 15). The Divine law is the ultimate test of positive morality as it ought to be (*Ibid.*, Sec. 135). A human law is good or bad as it agrees or does not agree with the law of God as indicated by the principle of utility (*Ibid.*, Sec. 137). It follows also, from the premises before stated that the laws of God are laws properly so called (*Ibid.*, Sec. 142). Laws properly so called are of three capital classes: 1, the law of God; 2, positive law; 3, positive morality. (*Ibid.*, Sec. 160.)

The student is referred by Mr. Austin to Locke's "Essay on the Human Understanding," and the writer's division of the Divine law, civil law, and law of opinion or reputation (Sec. 163). He continues: —

Killing, styled murder, is forbidden by the positive law of every political society; it is also forbidden by a so-called law which the general opinion of the society has set or imposed; it is also forbidden by the law of God as known through the principle of utility. (Sec. 165.)

Mr. Austin also makes the following statement, but does not expressly say that he himself adopts it: —

The rectitude or depravity of human conduct, or its agreement or disagreement with the laws of God, is instantly determined by these sentiments, without the possibility of mistake. He has resolved that our happiness shall depend upon our keeping His commandments; and that it manifestly consists with His manifest wisdom and goodness that we should know them promptly and certainly. Accordingly, he has not committed us to the guidance of our slow and fallible reasoning. (*Ibid.*, Sec. 147.)

Mr. Austin further says that "The laws of God have been styled innate practical precepts" (Sec. 48). Strong as Mr. Austin is in his recognition of the influence of Divine law in the human, he does not go so far as Mr. Blackstone in this regard. Mr. Blackstone says: —

The will of the Maker is the law of nature (Vol. I, p. 39, Cooly's Blackstone).

The immutable laws of good and evil to which the Creator Himself conforms are necessary for the conduct of human actions. Such, among others, are those principles that we should live honestly, should hurt nobody, and should render to everyone his due; to which three general principles Justinian has reduced the whole doctrine of law (*Ibid.*, pp. 40, 41). The law of nature dictated by God himself, is superior to any other. It is

binding over all the globe, in all countries, and at all times; no human laws are of any validity, if contrary to this; and such of them as are valid derive all their force and all their authority, mediately or immediately, from this original (*Ibid.*, p. 42). Upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say, no human laws should be suffered to contradict them (*Ibid.*, p. 43). In the time of the Saxons there was no distinction between the lay and ecclesiastical jurisdiction; the county court was as much a spiritual as temporal tribunal; the rights of the church were ascertained and asserted at the same time and by the same judges as the rights of the laity (Chitty's Blackstone, Vol. 1, p. 50). Offences against God and religion were and still are, in modified form, crimes (*Ibid.*, iv, p. 30). Christianity is a part of the laws of England. (*Ibid.*, iv, p. 60.)

By the decision of the Courts of the State of New York, in a discriminating opinion, Christianity is declared to be a part of the common law of New York in the sense only that the law will not permit the essential truths of religion to be ridiculed and reviled. (Andrew *vs.* N. Y. Bible & Common Prayer Book Society, 6 N. Y., Superior Ct. (4 Sandf.) 156.)

The same declaration as to Christianity being a part of the common law is affirmed in the same, if not stronger, language in the states of Arkansas, Ohio, and Pennsylvania. In Pennsylvania, in addition to the celebrated Girard will case, from which I shall quote later on at greater length, the Courts of that State, say in the case of Zeisweiss *vs.* James (63 Penn. St., 465) (13 P. F. Smith), "The laws and institutions of Pennsylvania are founded on a reverence for Christianity." And in Merivale's "History of Rome" (p. 688), we read, "The Roman law was a noble legacy, but the dying community had yet another and a nobler one to bequeath. The moral culture of Pagan antiquity issued in the general reception of the Christian religion." Slender fragments of the twelve tables remain. Livy calls these twelve tables, "the spring of all public and private law." (*Ibid.*, p. 81.)

THE ORIGIN OF THE COMMON LAW.

Chief Justice Holmes, formerly of our Massachusetts Supreme Court, and now of the United States Supreme Court, says in

his work on the common law, that "the life of the common law has not been logic, it has been experience" (p. 1). In the language of Sir Mathew Hale, the common law of England is "not the product of some one man, or society of men in any one age; but of the wisdom, counsel, experience, and observation of many ages of wise and observing men." And another legal writer of prominence has declared that, "It would hardly be too much to say that English law, of indigenous growth, and Roman law, between them govern the legal relations of the whole civilized world." The first laws seem to have grown out of the regulations of the family, and groups of men, women, and slaves. The earliest forms of procedure in Roman law is that the intervention of the judge was originally that of private arbitrator (Professor Robertson in art., "Law," Ency. Brit. p. 364). The same writer further says, as distinguishing between the common law and statute law, that the acts of Parliament, which he takes as a type of all statute law,

> bear upon their face the marks of tumultuous discussion of a large popular assembly, and of the compromise which reconciles the opposing views of the Two Houses. Very few Acts, no matter what care may be employed in framing them, are promulgated in the form best suited for actual exercise — in the form which would be given to them by an intelligent legislator charged with the expression of the principle which Parliament is supposed to have sanctioned.

In making the comparison between human and Divine law this important distinction between statute law and the common law will need always to be kept in mind.

TRIAL BY COMBAT.

A very interesting book by George Neilson was published in 1909, entitled, "Trial by Combat from before the Middle Ages to 1819 A. D." From this book we learn that "ordeals of various kinds, in their essence were a passive appeal to the power of nature as the voice of God, and once formed part of the judicial system of almost every nation, whether of the east or west" (*Ibid.*, pp. 1, 2). The book shows how men have always fought;

but the writer says that "trial by combat was a deliberate staking of a plea upon the issues of a duel, but was a different and far higher thing. It was not known to the Oriental races until after contact with the nascent chivalry of the west" (p. 2). It did not exist among the ancient Egyptians, was not practised by the Greeks, and had no place in Roman jurisprudence. It seems indigenous to Central Europe. Livy and Hallam seem to recognize the prior prevalence of this "monstrous birth of ferocity and superstition," as it was called. The whole theory of trial by combat seems to have been founded upon the contest between David and Goliath. King Gundobald, King of Burgundy A. D. 561, said in reply to the bishop advocating trial by jury, "Is it not true that the event both of national wars and of private combats is directed by the judgment of God? And does not Providence award the victory to the juster cause?" (*Ibid.*, p. 6.) We read: —

> The combatants sometimes fought bare-foot and bare-headed, sometimes with gloves on their hands and with sword and shield. All sorts of questions were tested in this way, nothing was too high or too low. These combats established virtue, were the test of veracity of witnesses, and by them traitors, murderers, or thieves were hung, and disputed questions of title were settled, widows dower was granted, or a questioned charter proved. (*Ibid.*, p. 7.)
>
> Saint George was the saint of chivalry. (p. 8.)
>
> From the year 855, Popes and bishops fought against the custom of trial by combat, but in the year 978 an archbishop advised this kind of settlement. In the eleventh and twelfth centuries papal denunciations were forgotten, and this kind of combat was eagerly sought after by the clergy themselves. One ecclesiastic in the year 1008 says, "We give to God and St. Denis the law of the duel" (*Ibid.*, p. 13). As a rule the clergy fought by proxy and so religious bodies maintained champions for this express purpose. As late as 1404, an embassy went to Pope Innocent VII, to ordain a combat between two European kings, but Innocent dismissed the petition with a smile, saying, "We do not incline to the shedding of Christian blood." (p. 15.)
>
> This practice obtained in England and King Arthur fought and overcame Flollo, the Roman Tribune of Gaul, in a combat of this kind (p. 25). In the year 1066, in the time of William the Conqueror, an Englishman could defend against perjury, murder, or robbery by the ordeal of carrying a hot-iron or by duel (*Ibid.*, p. 31). The Domesday Book says the duel

was an integral part of English practice before the year 1086. In the thirteenth century one could decline an ordeal and claim a jury. In these cases they had pleadings and a party could offer to prove a case "by his body," as it was called, or could "claim a jury" (p. 37). Hiring champions was a common thing (p. 49). In Bishop Swinefeld's "Household Expenses" in 1289 there appears a termly payment to a "pugil" or "champion," Thomas of Brydges (p. 51). Many prominent men in early English history were engaged in these combats. The accuser and accused met on "moot-hill," so called (p. 118). The two men made oaths of innocence and knelt to utter prayer, and the priest bestowed his benediction (p. 119). A report of a suit in the year 1329 tells of parties about to duel to take their champions to two separate churches and offer them the five pennies (before put in their gloves) in honor of five wounds of God, that God might give the victory to him who was in the right. (p. 149.)

The difference between the ordinary duel and the trial by combat is great and should be noted. As for instance, the duel of the law had to be before a judge — not so in chivalry (*Ibid.*, p. 189). The duel of the law could not be on horseback nor in armor or mail — in chivalry duels were always so contended. In the duel of the law the combatants faced north and south — in chivalry east and west. The weapon of the duel by law was the baton, — in chivalry the sword and spear. A judge had no authority to stop a legal duel — in chivalry the king had this right. The last legal duel was fought in England in 1597. In the year 1817, a murderer claimed from the judge a right to trial by combat, and Lord Ellenborough, who then presided, ruled that there was no alternative but to grant it and that it was at that time the law of the land. The murderer in this case was not convicted and escaped punishment, and in the year 1819 the law was repealed.

LAW IN COLONIAL DAYS.

Crude and gross as was the recognition of God in these trials by ordeal, by physical force, the recognition still existed, and as we shall see the recognition of God was transferred to the laws which were afterwards formed under more civilized and enlightened conditions. Coming down to the Charter of the Colony of Massachusetts Bay in 1628, which was given by King

Charles First, we find an enumeration of the rights and privileges of the colonists, and in this charter the purpose of giving it is declared to be that the colonists "may be so religiously, peaceably, and civilly governed, as their good life and orderly conversation may win and incite the natives of the country, to the knowledge and obedience of the only true God and Saviour of mankind, and the Christian faith, which in our royal intention and the adventurers' free intention, is the principal end of this plantation" (Laws of Massachusetts Bay, pp. 14, 15). This declaration as to the free profession of the Christian religion by the colony was affirmed in the Province Charter of William and Mary in 1691 (*Ibid.*, p. 33). In the Colonial Laws of Massachusetts before the years 1660 and 1672, we read that:—

> Whoever professing the Christian religion above the age of sixteen years wittingly and willingly denies by word or writing any of the books of the Old or New Testament (naming them separately) shall be put in prison in Boston, and after conviction pay a fine not exceeding fifty pounds, or openly and severely whipt by the executioner, not exceeding forty strokes, and on a second offence shall be banished or put to death. (p. 154.)

The capital laws were quoted directly by chapter and verse from the Old Testament, and the punishments therein were adopted and made part of the statute law. So under the Declaration of Rights of the Inhabitants of the Commonwealth of Massachusetts, being part the first of the original Constitution, "the inhabitants were required at their own expense to maintain the public worship of God, and the maintenance of public Protestant teachers of piety, religion, and morality in all cases where such provision shall not be made voluntarily" (*Ibid.*, p. 14). "The Body of Liberties," contained in the Colonial Laws incorporated into the earliest system of laws in Massachusetts established in 1641 has this to say, "No custome or prescription shall ever prevaile amongest us in any morall cause, our meaneing is, maintane anythinge that can be proved to bee morallie sinfull by the word of God" (n. 65). Number 1, provides that no man's life, or honor, or good name, shall be stained and that no one shall be arrested, restrained, or banished, or deprived of wife, children, goods, or estate "unless it be by

vertue or equtie of some expresse law of the country warranting the same, established by the General Court and sufficiently published, or, in case of the defect of a law in any particular case, by the Word of God. And in capitall cases, or in cases concerning dismembering or banishment according to that Word to be judged by the Generall Court."

Many of the ancient laws contained in these early statutes are still in force. As for instance, the denial of God, His creation, government or final judging of the world, made wilfully with intent to calumniate and disparage Him, and destroy reverence, is blasphemy under the statute of 1872 and the Revised Statutes of Chapter 130, Sec. 15, and by the Revised Laws, Chapter 212, Sec. 28, which is now the Statute Law in force in Massachusetts. Blasphemy is still forbidden and severely punished, as well as profane cursing or swearing. Desecration of the Sabbath, or the Lord's Day, is punishable as a crime. In the only case reported on blasphemy in Massachusetts, Chief Justice Shaw (Commonwealth *vs.* Kneeland 1838, 20 Pick., 206), discussed the subject occupying thirty-five pages in giving his opinion. He intimates that more time is given to the subject in view of the fact that the defendant was not represented by counsel. In the course of this opinion, the Chief Justice says that the statute does not forbid the fullest inquiry and discussion for any honest or fair purpose, nor does it prevent the simple and sincere avowal of disbelief in God on proper occasions; but is intended to punish a denial of God with bad intent, in manner calculated to give just offence, and that such a statute is not repugnant to the Bill of Rights.

The Province Laws adopted at Boston, October 23, 1706, contain provisions for "maintaining and propagating religion," and that "ministers be suitably encouraged and supported for the rendering of said laws more effectual and to prevent the growth of atheism, irreligion, and profaneness" (p. 597). The same law provided that if towns or districts did not support ministers, then it was the duty of the Court of General Sessions to pay the same out of the public treasury. This was in the year 1706 (*Ibid.*, p. 597). The Old Province Laws, passed

in 1692–3 (Chapter 18, Sec. 1), provides that any one who worships any god but the true God shall be put to death (Sec. 3), that blasphemy of the holy name of God, Father, Son, or Holy Spirit, — or who reproaches the Christian religion "as if it were but a politick devise to keep ignorant men in awe, or shall utter any other kind of blasphemy of the like nature or degree, he shall be put to death." The Charter of Massachusetts Bay given by William and Mary, October 7, 1690, grants liberty of conscience to all except Papist, and provides among other laws as follows: —

> That the inhabitants may be religiously, peaceably, and civilly governed, protected and defended, so as their good life and orderly conversation may win the native Indians of the country to the knowledge and obedience of the one true God and Saviour of mankind, and the Christian faith which his royal majesty, our royal godfather, King Charles the First, in his said Letters Patents declared was his royal intentions. (p. 16.)

The early laws of Massachusetts were not any more severe than those that obtained in early days in other countries. Kent tells us in his "Commentaries" (p. 520), that under the Roman laws robbers at night were to be shot, and that false witnesses were thrown headlong from the capital, and that adultery was punishable by death; and Prescott says, in his "History of Mexico" (Vol. 1, pp. 24–48), that the old Mexican law was similar to the Roman, and that punishment was generally capital, and that murder, even of a slave, and adultery were punishable with death; and that public defaulters were sold as slaves.

Coming back again to our own State of Massachusetts law, we find that an institution known as the Courts of Assistants was established in 1629, — the first record of which is of May 18 in that year. The Court of Assistants was comprised of the Governor, Deputy Governor, and the rest of the magistrates determining divorce and capital cases, and actions of appeal from the inferior Courts. Committees were appointed to make drafts of "lawes agreeable to the Word of God, which may be the fundamentals of the Commonwealth." The magistrates were to hear and determine all according to the laws now established, and "where there is no lawe then as near the lawe of

God as they can" (p. vii). William Pynchon in a letter to John Winthrop in 1646 said that to "preserve, and adhere to, whatever lawes or customs they have, except those that be contrary to God, and therein we must obey God and not man" (p. ix., preface by John Noble). One of the most famous and noteworthy cases regarding the relation of law to Christianity is reported in the United States Court Reports (2 Howard, pp. 174, 175, Vidal et al. *vs.* Girard, Extr). Daniel Webster delivered the principal argument against the allowance of the will, and the case, on appeal to the United States Court, was heard by Judge Storey, an able and discriminating jurist. Mr. Webster took the strong ground, to use his own words, that "there can be no charity where the authority of God is denied, and His Word rejected. If it becomes an unbeliever, it is no longer charity. There is no example in the books of a charity where Christianity is excluded. There may be a charity for a school without a positive provision for Christian teachers; but where they are expressly excluded it cannot be such a charity as is entitled to the special favor and protection of the Court." The idea was drawn from Paine's Age of Reason, 211, where it is said, "Let us propagate morality unfettered by superstition," and Mr. Webster proceeds with a magnificent argument in favor of the Christian ministry and the observance of the Sabbath. The will of Girard was finally sustained, but it is noteworthy that Mr. Webster's precise point that there could be no charity without religion was not adjudicated against him. Judge Storey says (*Ibid.*, 198), using his own words, "that the Christian religion is a part of the common law of Pennsylvania," but he (Storey) says, "The testator does not say that Christianity shall not be taught in the college, but only that no *ecclesiastic* of any sect shall hold or exercise any station or duty in the college." Here the judge made the distinction between teaching by ecclesiastics and anything directly anti-Christian. On the ground, therefore, that the will was not necessarily anti-Christian it was sustained, but the inference is unmistakable that if Girard had expressly inculcated the teaching of anti-

Christian ideas the will would not have been upheld, and Girard College would never have been established.

In the attempt to trace historically the connection between human and Divine law we must remember that there were other Scriptures, antedating our present Bible. The Bible itself is authority for this assertion in that it refers to the Book of the Wars of Jehovah (NUMB. xxi, 14), and to the Book of Jasher (JOSH. x, 13), neither of which appear in our canon. A number of biblical scholars now admit this fact, and Swedenborg expressly teaches it as one of the facts revealed to him from heaven. The Ten Commandments are eternal laws, applicable to the entire universe — to heaven and to earth. They must, therefore, have existed in some form, in the Revelations made to the most ancient people. What might, therefore, be termed prehistoric Divine truth was impressed upon mankind in the infancy of the human race, and under the influence of this prehistoric guidance of the Divine, human laws of order received their first impetus and suggestion.

The teaching of the Scriptures that all law hangs on the "Two Great Commandments," is wider and broader in its scope and application than at first appears. What the Scriptures say, what Swedenborg says, as a revealer of the inner meaning of the Scriptures, of the breadth and universality of the Ten Commandments is in entire harmony with the ideas of the most enlightened and authoritative legal writers. Killing, or murder, theft, or dishonesty, adultery, or lewdness, false witness, or falsity in general, are everywhere recognized as unlawful. Covetousness, limited strictly to the inner desires and motives, is not a legal crime, and so Swedenborg says these particular commandments belong to the realm of morals. Nevertheless, as approximating the forbidding of the desire to commit crime the civil law punishes the outward manifestation of the intent to commit crime as well as the completed act of wrong-doing. And so in a broad sense of interpretation the whole spirit of the Ten Commandments, which are Christianity in essence, is recognized, approved, and adopted as a part of the common law

of England and of America. Certain established principles of law are called "maxims." A great authority (Sir James Mackintosh) has described these maxims as "the condensed good sense of nations." Let a few of these illustrations showing the underlying harmony with Divine law be given from the almost innumerable collection: "He who seeks equity must do equity." "He who comes into equity must come with clean hands." "Equality is equity." "Equity regards the substance and intent, not the form." One far-reaching maxim, on the law side of the Court, was quoted by Chief Justice Parker of Massachusetts in an ordinary replevin suit (Marcy *vs.* Clark, 17 Mass., 334), namely: *Sic utere tuo alienum non lædas* — so use your own as not to injure another's property. And of this legal maxim, which certainly approximates the Golden Rule, this learned judge says that "it is a maxim of eternal justice as well as of law."

The popular mind, exasperated by the great wrongs that it sees are constantly perpetrated, unjustly imputes these miscarriages of justice to the law itself. Some statute laws are imperfectly and inconsiderately framed. The common law — the crystallized common sense of humanity founded upon the experience of ages — is rarely in error. The hot-headed, unreasoning, and superficial wrongly condemn the law, when, in those cases where justice does miscarry, the fault lies with the administration of the law. Human judges are fallible and make mistakes; human juries are subject to prejudice and influence. The wonder is, however, that so few mistakes are made. As a rule justice prevails. The results of legal decisions and verdicts will be more sure and more nearly in accord with the Divine ideal, if intelligent people discountenance and refute the senseless accusations against the law, and elevate and reverence in their own minds and speech and lives the noble and magnificent system of human law which has its birth and origin in the Divine, and which confesses its fealty to the Saviour of men.

CONCLUSION.

The logical deduction from the admitted principle that human laws are rules of action dictated by some superior being is that those laws in their vital and essential parts are in harmony with the laws of God. The history and development of human civilization and experience confirm the conclusion by inductive reasoning. No human society could exist without the recognition of and some obedience to the Ten Commandments. They are a part of human experience descended from on high from which the common law derives its origin. The wisdom of legislation has acted upon this experience of humanity, and in every civilized country some regard is paid to the Divine Being, and to man's relations with his fellow beings shaping their relations somewhat after the pattern of the Golden Rule. In proportion as humanity sees and feels these truths that all vital law and order is of God, will they be more careful about the enactment of statute law, and more zealous to correct any declarations in the common law that are repugnant thereto. So shall the old reverence for the law be restored with a greater, deeper, and more intelligent basis in reasoning than has ever prevailed before; and so the world will be brought into a more and more respectful, intelligent, and willing obedience to the laws of life established on Sinai, and translated by man in modern language adapted to the varying conditions of their lives. The first President of the United States, the father of his country, in his farewell address to his countrymen forcibly, simply, and beautifully sets forth the relation of religion and morality in these memorable words: —

> Of all the dispositions and habits which lead to political prosperity, *religion and morality* are indispensable supports. A volume could not trace all their connections with public and private felicity. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigations in the Courts of Justice. (Irving's Life of Washington, Vol. VIII, pp. 195, 196.)

WARREN GODDARD.

FUNDAMENTAL LAWS OF SOCIAL ORDER.

It is proverbially true that men can form only an imperfect estimate of the age in which they live. They are so identified with their own time, that they cannot easily stand apart from it, and view it in its proper relations and proportions. A certain distance between them and any historic period seems necessary in order that the latter may be seen in correct perspective.

This rule applies with full force to ourselves. We have but an indistinct perception of the real significance of passing events; we can comprehend but poorly the great movements which are going on beneath the surface of society. And yet, as New-Churchmen, we possess information regarding them, which is wanting to others. Even the general knowledge that natural occurrences are the effect of spiritual causes and originate in the spiritual world, throws much light on the subject. When to this is added the particular knowledge which we have concerning the Last Judgment, the end of the former church and the commencement of a new one, it becomes evident that no little help has been given toward gaining an enlightened view of present conditions.

For example: we are plainly taught that the New Church in its beginning will be external (Apocalypse Explained, n. 403). That is to say, the first visible manifestations of a changed state of thought and life among men following the Last Judgment, will be on the natural plane of human experience. Such is declared to be the meaning of the parable of the fig-tree. "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." This passage obviously, and by general agreement, forms part of a prophecy

relating to the Second Coming of the Lord. Whatever the fig-tree may be found to signify, it describes conditions which will prevail in connection with that event. Later, there will be further and more complete developments. Now we are taught that the fig-tree throughout the Scriptures is a type of natural goodness. Its fruit is outward kindness and benevolence, with pleasant personal relations between man and man. To give the proofs of this interpretation would draw us too far from our present purpose. It is enough to state the fact. And, having had our attention called to the fact, we can find innumerable confirmations of it. Never, within the limits of recorded history, was there a time when human interests were so widespread and interrelated as they are to-day. All the ends of the earth are brought into close touch with each other, and the world is awakening to the consciousness of a common brotherhood. How strongly flow the streams of external charity! Disaster and suffering in any country bring instant relief from every quarter of the globe. Especially in our own land are these beneficent activities apparent. No member of society must be allowed to grow up in ignorance. On the basis of this postulate arises our system of public schools; while higher institutions of learning spring into existence by thousands, and are kept alive, through the munificence of wealthy citizens. The sick must be cared for; hence hospitals are built. The poor, the aged, and the feeble-minded need help; hence homes are provided for them. Criminals must not be vindictively punished; they must be reformed. A friendly hand must be extended to them, so far as they seem willing to accept it. In short, there is a fresh and growing feeling that all men are our brethren, and the brethren of one another.

It is pleasant to recognize this feeling as the distinctive sign of a new age which is now dawning, and which will advance continually to higher and higher issues. We are prepared for it by Swedenborg's doctrine of the Grand or Greatest Man. That doctrine shows that in the plan of the Creator there are no detached or disconnected members of the human family.

All are organically related to each other. Their relationship is like that of the various parts and functions of the body. Each is endowed with the capacity to fill a place which no one else can fill, whereby he is of service to all the rest. Hence the grand aggregate of humanity, so far as it lives in its appointed order, reflects the Divine image, and is as one man in the Lord's sight. The entire heaven constitutes such a man. The angels of whom it consists are not from our earth alone, but embrace inhabitants of all the earths of the universe. Surely our conceptions of life are enlarged, and our sympathies wondrously expanded, when we think of mankind in this way. Creation ceases to be regarded as a vast field of space whereof we, as individuals, are the centre, but is seen to spring forth from a mighty purpose, in which we, as the smallest units, may contribute to the perfection of the whole. In the whole, and not in the parts as separate from the whole, the purpose is realized.

The universal order thus outlined is the type of all true order among men. There is no rightly constituted community, which has not its model in the human body. In proportion as each member does his best service, the common good is promoted; and from the common good proceeds an influence whereby the welfare of each member is enhanced. The relation is always mutual. The parts and the whole are necessarily dependent on each other. Both elements need to be recognized. Otherwise our view of the situation will be most imperfect. In perceiving, however feebly, the connection which we bear to the entire body of humanity or to any considerable portion of it, there is indeed joy and inspiration; and we have cause to welcome the growing acknowledgment of this wider fellowship. But while we take a legitimate satisfaction in such fellowship, we must not forget that it indicates only half of the process by which society can be efficiently ordered. Individualism is not destroyed by collectivism. One's personal duties and responsibilities are not lessened by the knowledge that he belongs to a body which is larger and more important than himself. On the contrary, that knowledge increases his obligation to do his

own specific work in the best possible manner. When the hand knows that it was intended to be the servant of the entire physical frame, it has stronger inducements than ever to be a good hand. When the eye appreciates the fact that the welfare of the whole organism depends on the faithful exercise of its own peculiar function, it receives a fresh incentive to concentrate its powers on that function. Thus special forms of usefulness are stimulated by the consciousness of general co-operation. Individual activities, wisely exercised, are ennobled, according as they are seen in their true relations to the whole body. They may even be said in such a case to become more intensely individual. So are we led to that wonderful teaching of the New Church:—

> It is Christian charity with every one to do faithfully what belongs to his calling; for thus, if he shuns evils as sins, he does good every day, and is himself his use in the common body; and so the common good is cared for, and the good of each one in particular. No other works are properly works of charity, but are its signs, or benefactions, or obligations. (Doctrine of Life, n. 114.)

One plain inference from the doctrine of the Greatest Man is that the common good is to be held superior to that of individuals. So far as the two may ever seem to antagonize each other, the latter must give way. This principle has to a certain extent long been recognized. The right of eminent domain is an example to the point. When a road or railroad is required for the public benefit, private property must be taken, with or without the consent of the owners. The sovereign authority of the State must be enforced to that end. Of what account is it that you and I wish to live in our old homesteads, as compared with the needs of thousands of citizens? The principle is plain enough; the only question is, how far shall it be extended? With the growing appreciation of community interests, the present tendency is to extend it much beyond its former limits. Considerations of health and morality are leading us nowadays to venture into fields which have heretofore been safe from intrusion. The house which breeds filth and contagion must be

entered — forcibly, if necessary, — and cleansed or torn down, in case it endangers the health of a neighborhood. The business of a manufacturer must be sacrificed rather than to let him contaminate the water-supply of a city. Liquor-saloons must be regulated by a strong hand, or put out of existence, so far as may be needed for the protection of public morals. For the sake of all future generations, to say nothing of present conditions, the ravages of disease must be arrested, and restrictions placed on child labor. These are illustrations of the many ways in which society is seeking to defend itself against various dangers, and to make life in this world better worth living.

Rejoicing, as we well may, in the sense of increasing kinship among men, and hopefully looking forward to still greater and higher developments of it, we cannot reasonably expect that the march of progress will be wholly smooth and uninterrupted. Repeated mistakes will be made. Wild theories will be promulgated. "False Christs and false prophets will rise, and will show signs and wonders, to seduce, if it were possible, even the elect." This state of things confronts us to-day. We are beset by temptations to wander off into wrong paths, and we have ample occasion to hold fast to eternal principles. There is need of renewing our faith in those principles, and of reminding ourselves that no exercise of human reason or ingenuity can ever produce a substitute for them. Let us give to this branch of our subject a few moments' consideration.

One serious danger has been already intimated. It grows out of the difficulty of finding the true dividing line between the proper field of public operations and that which belongs exclusively to the individual. The modern tendency to conserve the general welfare may be carried so far as to trespass unduly on private rights and prerogatives. It is a good thing to help our fellow-men, — but it is not a good thing to help them too much. There are certain duties which every one ought to do for himself. Whoever undertakes to do them for him not only invades his privacy, but imperils his soul. Consider, for example, the family relation. It is founded in the laws of nature

and creation. It is therefore, in its origin, Divine. Few will question the fact that the less it is meddled with the better. Outside influences may enter a home, only to destroy it. The father should always feel the full responsibility of his position as a bread-winner and the head of a household. The mother should never lose sight of the fact that the children whom she brings into the world are her own peculiar charge. So far as others, through mistaken kindness, would relieve parents of these God-given obligations, they incur a risk, whose evil consequences cannot be estimated. The same is true of all movements that tend to encourage pauperism. Their effect is to rob a nation of its manhood. Nothing could be more demoralizing to a community, than the general disposition to live on others' bounty, without giving anything in return. And this is what unwise altruism engenders. Can we not truly say that at the present time it is a standing menace to the whole civilized world? What, for instance, can be the effect of old-age pensions, as lately introduced in Great Britain, but the indefinite increase of the pauper class, already far too large? It is to be sincerely hoped that our own country will follow no such bad example.

Freedom from temporary ills is indeed dearly bought, if the cost of it is spiritual character. The importance of this matter can hardly be exaggerated. Self-reliance and self-respect, or, what is the same, unwillingness to depend needlessly on others, are qualities to be altogether commended. Yea, in their last analysis, they are heavenly qualities; for they betoken the love of serving, as contrasted with the love of being served. They may doubtless be sometimes associated with pride and arrogance. But they are not in themselves inconsistent with the deepest humility. They may co-exist in the mind, with a true acknowledgment of the Lord as the source of goodness, wisdom, and power. In such case they become to man a quiet assurance from within, that he is endowed with faculties, in the exercise of which he finds his chief delight. Thus does the Lord inspire him with His own Divine love of use. To do good to others is

for him a greater pleasure than to receive favors from them. Yet is the neighborly relation mutual. There is joy in receiving as well as in giving, when service is the spontaneous expression of love, one to another.

Is it not, then, evident that a serious loss is sustained by every one who lacks a spirit of self-respect and manly independence? And is it not also evident that certain conditions of modern life strongly contribute to such loss? Consider, for example, the influence of labor unions. May we not well doubt whether they have a wholesome influence on character? It is not to be questioned that the developments of recent times have made them necessary. When men work together in the mass, the individual workman is practically lost sight of, and the distance between him and his employer becomes almost immeasurable. Under such circumstances, he has no protection against insufficient wages, or unjust treatment of any sort, except through combination with his fellows. By this means he may better his outward condition; but how is it with the inner man, the real man himself? As part of a great machine, he counts for little or nothing. He has no perceptible influence in deciding the course of events. If he is discharged, he is not missed. Should a strike be ordered, he must yield blind obedience, whether he approves or not. The consequence is that he loses all higher incentives to labor, and settles down into a state of mind in which his ruling object in life is to obtain the most pay for the least work. The joy of service is reduced to a minimum, because of his merely perfunctory connection with his employers and associates. The element of personal interest is wanting, and there is little to stimulate it. The labor union emphasizes the sense of dependence and servitude by making it more difficult for any who belong to it, to think and act for themselves. Few are those among the so-called working classes of the present day, who seem to illustrate the hearty and jubilant spirit of Longfellow's "Village Blacksmith": —

Toiling, — rejoicing, — sorrowing,
Onward through life he goes,
Each morning sees some task begun,
Each evening sees it close;
Something attempted, something done,
Has earned a night's repose.

Not high pay and short hours, but the consciousness of useful achievement, is what gives zest to every good kind of human effort. The true enjoyment of work is in the very doing of it. Obviously the work which calls forth man's best powers, and most fully engages his attention, gives the greatest satisfaction, and, more than any other, breeds the feeling of contentment, whatever be the scale of wages.

So much for a proper individuality, or devotion to one's own place and function in the social order. No less important is the habit of economy and thrift. The question may fittingly be asked, Are these old-fashioned virtues passing out of existence? I am sometimes tempted to think that they are. It is common with a certain class of latter-day reformers to paint lurid pictures of life in the slums, and to couple with them the impression that conditions were never so bad as they are now, and are wholly attributable to the modern concentration of wealth in the hands of greedy capitalists. We need not question that the rich are as selfish as other people, and as prone to make the most of their advantages. So far as this is the case, they are not to be defended, nor should they be absolved from the responsibilities which their wealth entails. But it would be palpably unfair to lay all the miseries of society at their doors. There are many other considerations to be taken into account; and among them due prudence and care in the use of earthly property are not the least significant. The earning of wages is largely in vain, if they are wasted as fast as they are earned. The writer has in mind a thrifty scrub-woman who lives in one of the poorest districts of Boston. She says that the poverty and wretchedness in her neighborhood are almost indescribable. So also are the dirt and shiftlessness. If a few dollars unexpectedly come into any one's hands, the chances are that they

will be spent immediately to secure some passing pleasure, instead of being used for the necessaries of life, or saved for future needs. My friend herself lives comfortably, because she is willing to work, is faithful and industrious, and lays by what she does not require for present purposes. The same would be the case with her neighbors, or at least with most of them, if they acted on the same principles. The question is not one of outward circumstances, so much as it is of orderly habits and vital character. Let us not forget these things, if we would take a comprehensive view of society.

As for the statement so often made, that at the present day the rich are growing richer, and the poor poorer, there is, in my judgment, abundant reason for denying at least the latter portion of it. A careful survey of past history would, I believe, show the contrary. The marvellous developments of recent times have indeed made possible, especially in our own country, the acquisition of colossal fortunes to an extent unknown in former ages; but I have no hesitation in affirming that the physical and financial condition of those who work with their hands was never, on the whole, so good as it is now. This is not saying that there is no room for improvement. It is not denying that there are shocking abuses which need to be remedied. It is no self-complacent acquiescence in things as they are, as compared with things as they ought to be. It is only an honest attempt to see the world truly, and to show that nothing is gained by unfounded and exaggerated assertions. Industry and thrift still have their opportunity, yea, in some respects, a better opportunity than ever. We must not leave them out, in making our diagnosis. No external effort to reconstruct society will be successful, except as it plainly allies itself with these homely virtues. We are all agreed that the devil is not dead. We are now, as always, under the necessity of fighting him collectively and individually. But, while we are engaged in this warfare, let us not allow him to circumvent us by the fallacy that there is any short cut to prosperity and happiness, which lies outside the old beaten paths of diligence and faithfulness.

There would be no propriety in thus enlarging on this sub-

ject, if it did not involve a spiritual principle. Indolence, wastefulness, extravagance, are something more than unfortunate habits, more, even, than moral blemishes; they are deep-seated evils of the selfhood. Their origin is the desire for self-indulgence, as distinguished from the love of use. They are utterly opposed to the laws of heaven, and to the Divine laws which seek only the good of others. As all things were made to be used, so is it a violation of true order to abuse, waste, or squander them. Some of us remember the effect which certain ancient maxims had upon us in our childhood. "Waste not, want not." "A stitch in time saves nine." "Take care of the pennies, and the pounds will take care of themselves." "Whatever is worth doing at all, is worth doing well." Such sayings may be regarded as enjoining mere worldly prudence; but they become precepts of genuine wisdom, when applied to man as the Lord's steward in dispensing His gifts of every kind, both natural and spiritual, for the best service of humanity. If we understand our true relation to Him and to our fellow-men, we shall know that we have no more right to make a selfish and unworthy use of what He bestows upon us, than had the prodigal son to waste his father's substance in riotous living. When we are duly impressed with the far-reaching import of the famous aphorism of Swedenborg, "All religion is of life, and the life of religion is to do good," we shall clearly see that the spending of money and the rightful employment of all our resources, involve duties as sacred as any which we have to perform. If only we lived actually, as well as theoretically, in the consciousness of the Lord's presence, no doubt could ever arise about the matter.

The fundamental laws of social order are forever the same. External conditions and methods will vary from time to time, but essential principles will never change. I have spoken of some such principles which seem in present danger of being overlooked. Others will readily suggest themselves. The New-Churchman has a peculiar vantage-ground in the discussion of social problems; for to him is made known the order of life, as

it exists in heaven. Nothing more or better than this knowledge can surely be desired. It is indeed our daily prayer, that, as the Lord's will is done in heaven, so may it be done on earth. Swedenborg's work on "Heaven and Hell" is a perfect handbook of sociology. One hardly needs to read more than the headings of the chapters in order to see how complete it is. Those headings tell us, that all angels are human beings born on some earth of the natural universe, that they are in human form, that the very atmosphere they breathe is love to the Lord and the neighbor, that they live in societies or communities, that they have their own dwellings and homes, functions and employments, that marriages exist among them, also civil governments and Divine worship, and that their happiness consists in doing good and making others happy. In short, the real orderly life of the other world is the ideal life of this. The chief difference between the two is that in heaven the love of self is eliminated, whereas here it is the great disturbing factor. The mere form and surface of earthly affairs are of minor consequence; the vital thing is the spirit which pervades them. Never will the world be reformed, until the refining fire reaches down into the hearts of men, and springs up afresh from that fountain. Never will any effort to improve human environment (though this is a constant and imperative duty), suffice to bring back the golden age, and make our lives "as the days of heaven upon the earth." There are no possible schemes for bettering outward conditions, which wicked and designing men cannot circumvent, no possible heights of civilization, which they cannot abase and destroy. The only ark of safety is the Word of God. The only imperishable principles are His revealed teachings. The only bond which lasts forever is allegiance to Him. The only joys which never pall are those that spring from the daily doing of His will in a life of unselfish usefulness.

JAMES REED.

THE RELATION OF THEOLOGY TO SOCIOLOGY.

By theology in this article is meant all that we know about spiritual things as distinguished from natural things. By sociology is meant the science of human relations in this world by which the temporal interests of all men may be best conserved.

My purpose is to treat the subject from the Christian or spiritual point of view which, in so far as I succeed, is the truth point of view. We may establish our position and take our bearings, as it were, by observing, at this point, a general truth at once indisputable and of fundamental importance. It is this, The spiritual regeneration of individual human souls is the end of supreme importance to be served by everything of this material universe, including the happiness and the suffering and all of the other experiences of men and women while they live in this world.

Of course the self-evident nature of this truth is dependent upon a correct definition of the soul's regeneration. We will return to this presently. From the elevation of our point of view as now established we may note furthermore, that all of Divine Revelation declares, as to its general construction, that any man, desiring to render his best service to the neighbor, to the universal good and to God, will find that the only methods by which he may do so, are those by which he also best serves his own soul's regeneration. Spiritual regeneration is the golden goal of life for every man. This, then, is one of the centermost of all spiritual conceptions, and in considering political, reform, or other sociological problems, according to their spiritual bearings and relations, one strays off into materialism and away from the truth as far as he puts distance between himself and this primal granite-like position.

The spiritual regeneration of the soul means, briefly stated, the gradual transformation of the quality of a man's life from

selfishness to unselfishness. It is to be understood, however, that when we speak of selfishness and unselfishness in the quality of human life, we refer to the two opposing and antagonistic forces of life which Divine Revelation alone enables a man by spiritual preception to see. We are not referring to those superficial and misconceived conceptions of selfishness and unselfishness talked about by persons who disregard Divine Revelation. The person who sees the contrasts between selfishness and unselfishness with that spiritual perception which receives its enlightenment from Divine Revelation, furthermore sees that unselfishness is to be acquired in no other way than by adopting an unselfish program in his daily conduct. Here again, it is to be noted that the difference between selfish and unselfish conduct in daily life is to be recognized only where the light of Revelation shines. It is self-evident that to work for one's individual regeneration, or to acquire unselfishness (the kind of unselfishness which Divine Revelation alone makes manifest — which is the only true kind) requires means and methods. Divine Revelation points out what these means and methods are. No selfish man, unaided by Revelation, can, by any ingenuity of his own, or by following the instincts of his own selfish benevolences and friendships, determine these means and methods. In using the means and following the methods which the Lord has revealed, and by which alone a man may be transformed from selfishness to unselfishness, the unselfish program in one's daily conduct is adopted. And this is the only way it can be adopted. Now, the unselfish program in the conduct of daily life, as revealed by the Lord, has a peculiar and vital relation to political, social, and economic conditions.

Before showing some of the particulars of this application to social reforms, it may be observed here that by one's seeking his personal regeneration, as the object of his dominant desire and chief purpose, he necessarily renders a humanitarian service that is unrivaled by all other forms of humanitarian service rendered by professional reformers or others. The attitude of those social reformers of a materialistic type who, in the face of Revelation, vainly attempt to play the part of Providence them-

selves, and, in so doing, act the part of fanatical enthusiasts from motives of subtle egotism, is particularly to be discredited. In this connection it should be borne in mind that if regeneration were held as synonomous with the old orthodox idea of salvation, which meant the getting of golden crowns and tickets to Paradise by fair means or foul, somewhat as large fortunes are usually gotten to-day, then, certainly, to seek personal regeneration as one's chief purpose in life would be devilish.

Perhaps we may strike pretty closely to the center of our theme by asking and answering a vital question. What is the relation of social conditions and problems to the spiritual regeneration of individual souls? In seeking an answer to this question we may be helped by a universal principle of righteousness which is of Divine Revelation. It is, in brief, that the soul's regeneration is always advanced when a man, out of obedience to God, voluntarily opposes evils wherever and whenever he is confronted by them. Now it happens that, inasmuch, as every man is a vital part of society, he is actively and necessarily identified with both the good and the bad conditions in society. This means that no man, whatever may be his station in life, is exempt from social responsibilities. It furthermore means that the evils confronting every man in social conditions are no less real than those in his own heart which arise at different times to face him. It is very clear, in the light of Revelation, that any man who is not in the habit of contributing such reasonable opposition, as his circumstances warrant, to such evils in social conditions as he recognizes, has but little regard for his own soul's regeneration.

There are two distinct classes of evils. One is spiritual and subjective which abides in the unregenerate or selfish nature of a man. The other is natural and objective which abides in what we call worldly environment. The evils in society of which sociology would treat are of this second class. Social conditions are not all, but only a part of our worldly environment. These two distinct classes of evils are of the two realms called the subjective and objective self. The New-Church doctrines pay much attention to the organic relation between the

subjective and the objective worlds. A man without an environment could not have any human experience. Hence, we can not think of any man as existing independently of external conditions and circumstances. From the point of view of the soul's regeneration it is manifest that our natural or worldly environment serves the purpose of acting upon the mind or soul through the body so as to be one of the necessary instrumental causes in producing human experiences. Environment opens the doors of the heart, as it were, to the different specific influxes from the spiritual world, from both heaven and hell.

There is a correspondence between subjective and objective evils. This means that the spiritual evils in the heart, which try to express themselves in selfish deeds and actions, and which are described as wicked motives and purposes, all have their counterparts in one's worldly environment. We know that there can be no spiritual regeneration without some true introspection by which the evils of the heart can be seen and opposed. There could be no true introspection without the illustration afforded by external observations. This means that no man can see the evils to be overcome in his own life by introspection, unless he sees also the evils corresponding to them as they exist in objective form in his worldly environment — a very considerable part of which exists in social conditions. The social conditions of every man contain a mixture of good things and evil things. It is evident that with men who do not discriminate between the good and evil in social conditions there is but little regard for the right in general. It may be stated as an important practical truth that the man who does not see definite and concrete forms of injustice and other abominations in social conditions, and in the other realms of his environment, so as to abhor them and to fight against them, is one who furthermore, fails to see the definite and concrete evils in the realm of his own motives. Such a man can make but little, if any, spiritual progress. That man is in a most precarious condition spiritually who cannot or does not, see awful evils in society against which he finds it his duty to wage war.

We are to bear in mind the chief distinction between the purpose of science and that of religion. That of science is to serve the physical and mental well-being of men during their temporal stay in this world. That of religion is to serve first of all the eternal interests of men. Sociology must be regarded as one of the natural sciences whose purpose it is to serve temporal interests, and hence there can be no greater folly than for a man to make sociology his religion. It would be equivalent to the astronomer's making astronomy his religion. He would have the excuse that by working for the advancement of his science he is contributing to the good of mankind. Astronomy, however, is not a religion, and neither is sociology. The truths of religion are to be applied by both the sociologist and the astronomer according to the directions of Divine Revelation.

There seems to be a division among Christians representing extreme and almost opposing views. The one side shows decided tendencies in the direction of limiting the function of religion to sociology, whereas the other side manifests equally strong tendencies in the direction of separating religion from the most vital and practical problems of daily life. Both of these extremes (because, fortunately, neither goes to the full lengths of his logic) are about half right and about half wrong. It is true that theology and sociology are as different as is claimed by those who deny that they are vitally related. It is also true that theology and sociology are as vitally related as is claimed by those who ignore the fundamental distinction between them. The fact is that just as the soul and the body are indescribably different and at the same time vitally related so theology and sociology are at once different and related.

We are hearing of late much about the "Corporate Man," so-called, and the "Social Consciousness." These are great figures of speech, and none should under-estimate the great significance to be attached to them. But when it is claimed that Christians should work for the regeneration of the corporate man instead of working for their own and other's individual regeneration, the cross roads are reached where careful inquiry

should be made concerning the right direction to take. In making individual regeneration secondary to the regeneration of society, some writers upon the subject refer to the doctrine of the "Grand Man" to confirm their claims. This doctrine of the Grand Man, unfortunately, has not always been truly interpreted by those who seem to honor it most reverently. When we speak of the social consciousness, or of the corporate man, or of society as an organism, we do not think of a personality. The United States of America are a social unit, and we even call this unit "Uncle Sam"; but we do not think of Uncle Sam as a man whose soul is to survive him after death, and who can here and now be spiritually regenerated by a good life so as to be an angel of transcendent intelligence and collossal stature! *The spiritual regeneration of a human soul is therefore an entirely different thing from the regeneration of society.* The regeneration of a man means the making of an angel who is to live in heaven eternally. Whereas, the regeneration of society means simply such improvement in social and economic conditions, as may be possible, as conserving the physical and mental interests of all men and women during their temporal stay in this world. Improved social conditions do not arbitrarily or necessarily aid the regeneration of individuals. We are informed, however, by Divine Revelation that, in so far as any Christian is able to improve social conditions, he does, as a matter of fact, render also a spiritual service to his fellow men. The so-called "waves of social consciousness," which we hear so much about, as sweeping over the land, are not, as is sometimes supposed, an evidence that Uncle Sam and the other social units are individual men with souls to save, but are simply signs of the times indicating a new age wherein progress both natural and spiritual is unprecedented. It should always be borne in mind that the only real value in civilization, and in any improvements or progress in civilization, consists solely in what they contribute to the spiritual regeneration of individual souls. Suppose for one moment that, from selfish motives of self-interest, society should suddenly be so reconstructed as to give every

man perfect justice on the natural plane. If, in receiving justice, men refused to receive additional life from the Lord in consequence of it, then, of what real value would justice be? To receive the blessings of justice with no disposition to make use of them for the soul's regeneration, would lead to no lasting benefit. Hence, to speak of social regeneration as something superior to and independent of men and women, and as something valuable *in itself*, independently of the service which it may render to the regenerate human life of individuals, is as absurd as to say that there is value in the material universe *in itself*, independently of any good it renders to the human race for whom it was created and is preserved.

There may be some who, not appreciating how much is demanded from them in daily conduct by the regenerate life, will say, at this point, that, if the foregoing observations are correct, what is the special need of our concerning ourselves particularly about improving social conditions? If, as stated, there are men who, in receiving the justice which this world can give would use it for their own damnation instead of for their regeneration, why should we be zealous to establish justice in the world? This question leads perhaps to the most practical phase of our subject. In seeking the answer we should understand first of all, that in working for the establishment of justice and in fighting against injustice, as opportunity offers, the chief thing which must determine our attitude and action is, *not what the spiritual effect is to be upon the other man who seems to need our help, but rather the spiritual damnation which we would bring upon ourselves if we should refuse to pursue such a course.*

It is important to remember always that we can never be sure that any improvement in social conditions, which we would seek to bring about, would lead to the spiritual regeneration of those whose temporal conditions would thereby be improved. Revelation teaches nothing more plainly than that spiritual regeneration cannot be forced upon others by any methods whatsoever, not even by the method of improving their temporal condition. This is because every man is endowed with spiritual

freedom and responsibility. This means that spiritual regeneration, with any one, is dependent upon his choosing *voluntarily* the course which God marks out for him. So let us agree at once and wholeheartedly that we can never be sure of saving any man's soul by lifting the crushing weights of injustice from his shoulders. On the other hand we may be equally sure that we will be consigning our own souls to hell if we do not make the effort, according to our opportunities, of lifting the crushing weights of injustice from the shoulders of other men.

When it comes to such a practical problem as, for instance, the reduction of the hours of labor or the increase of wages, some professing Christians will argue, with spiritual sophistry, that, granting the inherent right of the workmen, under the circumstances, to either shorter hours or more pay, they are nevertheless justified in withholding this benefit from the workers because of the misuse they would be likely to make of it if granted to them. This is manifestly a usurpation of the function of Divine Providence on the part of the man who so argues. If, under the circumstances, it is just and right that workmen should have either an increase in pay or a decrease in hours, then all parties identified with such a situation, in favoring justice would endeavor to grant this benefit. Whenever it comes to the question of the possible spiritual effects upon those who are to receive temporal blessings from our work in behalf of justice it is for us always to leave that to God. It is true that the Divine Providence, in infinite wisdom, does frequently allow all of us to be the victims of social injustices. But this does not give us the privilege of permitting other people to be the victims of any social injustice that we can prevent. It is for us to acknowledge, in all reverence and trustfulness, that what the Lord permits of evil is for the best possible good of each individual concerned. At the same time we are to understand that His demand of us is that we refuse to tolerate any evil of any kind in so far as we have any power at our command to prevent it.

Consider for a moment the horrible social evil out of which child labor arises. Child labor itself is only the effect of some

form of injustice deeply rooted in our social conditions. A man of penetrating mind would fight this evil at its roots. But, in considering whether this evil is any affair of his or not, the first question he should put to himself is, What will be the effect upon his own character if he maintains an attitude of tolerance toward such an evil? Evidently any attitude of tolerance or friendship toward the social injustice which destroys the lives of tens of thousands of innocent children developes the spirit of hell in the heart of the man who harbors it.

Poverty, with its long train of direful consequences to millions of men, women and children, is a reality which none can dispute. Many believe that most of the existing poverty is caused primarily and chiefly by the unjust distribution of wealth. It is a proposition as simple as that two and two make four, that the cause of the unjust distribution of wealth, whatever that cause may be and wherever located, is an evil, and one of such importance as to rank high in the devil's own aristocracy. Christians may be divided in opinion as to where this evil is located and as to just what it is. Such division of opinion is legitimate and inevitable, but all must necessarily agree that this evil, whatever it is and wherever it is, should be resisted in so far as one is given the opportunity.

When we see victims of injustice we know that the injustice itself is concealed somewhere. The evil which causes a human pain is something as definite and concrete as the pain itself. It is the Christian's duty to use all diligence in trying to trace the pains of the victims of injustice to the specific social evils in which they originate. This means that we are in the effort to locate the evils in social conditions just as a detective is in the effort to locate the criminal, or as a physician is in the effort to locate the cause of an illness.

If I were to write the character sketch of a well rounded New-Churchman it would certainly be impossible to omit a description of what his attitude would be toward political and economic questions. To say that he would be a protectionist or free-trader, a collectivist or individualist, or an advocate of any

particular method of improving social conditions, would be an impeachment of my own qualifications for writing such a character sketch. But among other things I would describe him as a man intensely and devotedly interested in all of those phases of social problems and conditions to which his attention was called by his station in life. His purpose in politics, in business, in public and private discussions, would be to favor the cause of justice and to advocate what seemed to him right in spite of any sacrifice which such action might require of him. He would despise all forms of bribery, whether in that of money, or in the more subtle forms of indirect benefits, as he would despise hell itself. He would go about in the realm of affairs, as a manly man among men, feeling allegiance to no one but God, and willing at any time to forfeit the recognition and favors of men for the approval of God. Such a man, if his talents and circumstances of life drew him within the circle of the political or economic arena, would be among the most vigilant in preparing the most effective weapons to be used in his warfare, and in seeking out the surest methods for using them. This would mean that he would rise above his own self-interests and the prejudices emanating from them and lend his assistance to those special political and economic platforms and policies and programs which seemed to him to stand for the good that he was trying to do.

HIRAM VROOMAN.

HINDU PSYCHOLOGY AND SWEDENBORG'S.

In the following article, its author wishes to place on record, and to invite the attention of New-Churchmen to the fact—as recorded by eminent English Sanskrit scholars — that the very ancient Hindû teaching in regard to psychology, approximates very closely to the teaching of Emanuel Swedenborg on that subject, who wrote about one hundred and fifty years ago, when Sanskrit literature was unknown in Europe. Ralph Waldo Emerson, in his "English Traits — Religion," well wrote that:—

> The torpidity on the side of religion of the vigorous English understanding, shows how much wit and folly can agree in one brain. Their religion is a quotation; their church is a doll; and any examination is interdicted with screams of terror. . . . The English abhorring change in all things, abhorring it most in matters of religion, cling to the last ray of form, and are dreadfully given to cant. The English (and I wish it were confined to them, but 'tis a trait in the Anglo-Saxon blood in both hemispheres); the English and Americans cant beyond all other nations.

This 'cant' is very pronounced in the realm of psychology, with regard to the subject of the resurrection of the physical body of man. In so-called "Christian England," among the churches and sects calling themselves orthodox (sound in opinion!), this inane and supremely false doctrine still holds its ground and is authoritatively taught, as is proved by the second text quoted at the opening of the Church of England Burial Service, from Job xix, 25–27 (Old Version), which is adduced as a doctrinal proof of the resurrection of the physical body: "I know that my Redeemer liveth, and that He shall stand at the latter *day* upon the earth. And *though* after my skin *worms* destroy this *body;* yet in my flesh shall I see God; whom I shall see for myself and my eyes shall behold and not another."

In his "Short Studies on Great Subjects" (New Edition of 1882) Vol. 1, pp. 283, 284, James Anthony Froude, M. A., criti-

cised the above texts, and remarked that, "The words in italics above, have nothing answering to them in the original, they were all added by the translators (or rather by St. Jerome, whom our translators have followed) to fill out their interpretation; and for 'in my flesh,' they tell us themselves, in the margin that we may read, and, in fact, we *ought* to read, and *must* read, '*out of*,' or '*without* my flesh.' It is but to write out the verses, omitting the conjectural additions, and making that one but vital correction, to see how frail a support is there for so large a conclusion: 'I know that my Redeemer liveth, and shall stand at the latter . . . upon the earth; and after my skin . . . destroy this . . . yet without (or, out of), my flesh shall I see God.' If there is any doctrine of a resurrection here, it is a resurrection precisely *not* of the body but of the spirit."

In the Revised Version, verse 26, is rendered thus, "And though after my skin this body be destroyed, yet *from* (or margin, "without") my flesh shall I see God." And in the American Revised Version, verse 26 is rendered thus, "And after my skin *even* this *body* is destroyed, then *without* my flesh shall I see God."

Thus, it is quite clear from the late Mr. J. A. Froude's criticism (1882), and from the Revised Version (1885), that the gross and irrational doctrine of the resurrection of the physical or animal body of man cannot longer be maintained in the Church of England, or by the sects which are offshoots thereof. It will be outrageous folly if they persist in adhering to such unmitigated nonsense — such childish twaddle! See COR. xv, 42–44.

It is refreshing to find at least one very able and clear-sighted clergyman of the Church of England — a man who wrote a booklet on "The Corruption of the Church," which is unanswerable — the late Rev. Alfred Williams Momerie, M. A., D. Sc., LL. D. (erstwhile Professor of Logic and Metaphysics in King's College, London), in his characteristic, outspoken, and bold manner, after quoting St. Paul's Gospel to the COR. i, 15, above, in regard to the resurrection body, wrote that: —

The best speculations on the subject hitherto, have been those of Sweden-

borg; but I would remind you that they are only speculations. If you will bear this in mind, there is a little book which you may read with interest and profit. It is called "The Nature of Spirit," by the Rev. Chauncey Giles. It gives a popular account of Swedenborg's views.

Personally, if you care to know, I think it possible, probable, that the 'spiritual-body' may bear a close resemblance to the physical — such a close resemblance, perhaps, as is borne, or is supposed to be borne, by the astral body and by the wraith. It is curious to notice in the Gospels the two-fold assertion, that Christ's body was recognised by His disciples, after the resurrection, and yet that, it was capable of passing silently and easily through closed doors and windows. But how far the analogy may hold good between the physical and the spiritual body, how far they may resemble one another, I do not know, nor does anyone else. We may well believe that the 'resurrection-body' is not subject to the imperfections and limitations of matter, and therefore it is a far more effective instrument of the mind than the present physical organism. Whether the 'resurrection-body' is now in existence, or whether it has yet to be created, I do not know, nor does anyone else.

Here Dr. Momerie seems to be "playing to the Gallery." But he continues: —

Personally, I think it probable that death and resurrection are identical; that the dissolution of the physical body leads directly and immediately to the birth of the spiritual body; in other words that death introduces the spirit into a spiritual environment where the spiritual organism can work. But speculation apart, if we listen to the teaching of common sense, if we listen to the teaching of the Bible, we shall learn once and for ever to disbelieve in the physical theory of the resurrection. And that is important.

People talk a great deal about the necessity for belief. I wish they would talk sometimes about the necessity of disbelief. Giving up error is the first step towards reaching truth. The old vulgar theory of the resurrection (that of the physical body) made the universe appear contemptible, made the Deity Himself an object for our scorn. A physical resurrection would stultify the whole course of evolution. What God is going to do with us, we do not know. [What! Does the Bible say nothing in this respect?] "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I Cor. ii, 9). But if we know as we may that He will do nothing unworthy of Himself, or of us, then we can die, as we have lived, in the full assurance of faith. With our last expiring breath we can say calmly, hopefully, triumphantly —

"To Him I yield my spirit,
On Him I lay my load.
Fear ends with death: beyond it,
I nothing see but God."

With reference to the late Rev. A. W. Momerie's remarks above, concerning Swedenborg's teachings in regard to the resurrection, namely, that they are *only speculations;* that seems to the writer to be merely a "sop to the Cerberus" of the Church of England, to which he nominally belonged, and by which, ultimately, he was practically ostracised, as being, *au fond*, unorthodox.

He was a strong opponent to the glaring errors of the leading doctrines of that Church, as clearly indicated in his book entitled, "The Corruption of the Church," in the Conclusion of which he wrote: —

> One word more and I have done. It is a law of Nature that adaptation to environment is life, that want of adaptation is death. This is true of physical organisms, and it is also true of social institutions. It is an eternal and universal law. Institutions can only continue to exist by adapting themselves to their surroundings. Now the Church [of England, which he is criticising], as we have seen, is quite out of harmony with modern civilization. Both morally and intellectually it is centuries behind the Age.

And so, undoubtedly, it is. And, further, if this statement may appear to the reader to be biased, in any way, he is respectfully referred to the public press. In the *Daily Mail* for June 11, 1904, the Archdeacon of London, Dr. William Sinclair contributed an article, in which he remarked that, —

> When it is proved by conclusive evidence, that only eighteen *per cent* of the population of London go to any place of worship of any denomination whatever, the conclusion that the vast majority of eighty-two *per cent* have little or no interest in Christianity, is inevitable.

Again, in the same newspaper of June 13, 1904, Canon Allen Edwards (South London) corroborated the Archdeacon's statement above, and remarked that, "This is the reason and no other, why many men do not go to church — they are not interested in what is done there."

Before the above two communications appeared in the *Daily Mail*, Mr. K. Eyre contributed a letter in its issue for August 30, 1902, under the head-line, "Why Men Avoid Church," in which he wrote: —

> Oh, if it is the feebleness of priestly teaching that is keeping men out of the churches, if their absence is due to the fact that the average parson cannot keep pace with the spirit of the age, is it not time that we, as a nation, looked to it? For the day that England ceases to be Christian, she ceases to be great.

Further, it may be remembered that, during the last quarter of the year 1904, a very interesting and important correspondence occurred in the columns of the *Daily Telegraph* on the question, "Do We Believe?" In its "Leader" for December 31, 1904, commenting thereon, the Editor remarked, *inter alia:*

> No one who has read the letters which we have put before the world, can fail to be struck by the fact that while laymen have, on the whole, shown an almost pathetic desire to see their doubts resolved, the clergymen have contented themselves by repeating formulæ, satisfactory, no doubt, to themselves, but not necessarily satisfactory to those who still wish to cling to the title of Christian. . . . The intelligent layman asks for something which the average clergyman seems unable to give him. The hungry sheep look up and are not fed. . . . It will be something more than a misfortune for our modern age if the official teachers of religion shall be found, on the whole, less intelligent than those to whom they address their ministrations.

This is a very grave and serious indictment; but it is the old complaint of seriously-minded laymen who desire "The *Spiritual milk* (of the Word) which is without guile, that they may grow thereby unto salvation" (I PETER ii, 2). That "spiritual milk of the Word, signifies truth grounded in goodness." (Arcana Cœlestia, n. 2643.)

The cardinal fact, as Dr. Momerie has put it, in his book "Inspiration and Other Sermons," (pp. 200, 201), is that: —

> Much of what passes current as Christianity in Europe to-day, is not Christianity at all, bears no resemblance to Christianity, is indeed, in every respect opposed to Christianity. For Christ's religion has been trans-

formed and corrupted past all recognition. Broadly speaking, it is scarcely too much to say, that the Christianity of Christendom *is not* the Christianity of Christ.

In proof of Dr. Momerie's averment above, compare it with what Prof. Max Müller has written in his "Selected Essays" (Vol. I, pp. 16–19); also with what the late Duke of Argyll has stated in his great work, "The Unity of Nature" (pp. 500, 501; 3d Edition of 1888). Many laymen will agree with Dr. Momerie's view, however much he may have been tabooed by the authorities of the Church of England, and persecuted by them for his manly and broad-minded views of the Christian religion. *Magna est veritas et prævalebit.*

In his booklet on "The Corruption of the Church", (Sec. V, p. 20), on The Resurrection, Dr. Momerie wrote:—

> The resurrection of the physical body is distinctly taught in our Prayer-Book, which speaks of the resurrection of the flesh. . . . Here we have another silly attempt to combine two contradictory propositions into a single belief. Orthodoxy (so-called!) says that we are to carry our material bodies into spiritual life. The slightest reflection will serve to show the absurdity of such a doctrine.

This is but one indictment in this book to show that the Church of England "both morally and intellectually is centuries behind the Age." He continues:—

> Even the average man is beginning to look upon these doctrines with suspicion and contempt. They are opposed to the best instincts of the race, instincts which are becoming every day more authoritative. The Church, therefore, is bound to be either reformed or destroyed. If not reformed from within, it will be destroyed from without. And by reform I do not mean any patching up of the Articles, any tinkering of the Creeds. It must be a thorough, radical, absolute reform. The Church must get rid altogether of what it now regards as fundamental. It must begin from the beginning. It must make a fresh start from Christ. The last two thousand years of ecclesiastical nightmare must be as though it never had been. The Church must be born again.

Prof. Max Müller, referred to above, wrote, "If there is one thing which a comparative study of religions places in the clearest light, it is the inevitable decay to which every religion

is exposed." And the late Duke of Argyll, also referred to above, wrote, "In religion, above all other things, the processes of Evolution are especially liable to work in the direction of degradation."

In the matter of Psychology, the Hindûs of India have been described by some European critics as believers in metempsychosis, that is, the transmigration of souls from human into other animal bodies. There may, possibly, be some Hindûs, in the present stage of decay of Hindûism who believe in this, but the belief is not general. The writer has not, personally, met with Hindûs who believe in it; nor is it sanctioned by their Bible, the Rig-Veda.

For, as Prof. Max Müller witnesses in his "Selected Essays" (Vol. II, p. 154):—

> In conclusion let me tell you that there is in the Vedic Hymns no trace of metempsychosis, or that transmigration of souls from human to animal bodies which is generally supposed to be the distinguished feature of Indian religion. Instead of this, we find what is really the *sine qua non* of all real religion, a belief in immortality, and in personal immortality. . . . In the Veda passages occur where the immortality of the soul, personal immortality and personal responsibility after death are clearly proclaimed.

He gives quotations in proof of the above. And he further quotes another eminent scholar, the late Professor Roth, who, after quoting several passages from the Rig-Veda, in which a belief in immortality is clearly expressed, remarked with great truth, "Here we find, not without astonishment, beautiful conceptions of immortality, expressed in unadorned language, with child-like conviction."

The Sanskrit word for death is *Mrita;* and for immortality, *Amrita;* which word also means heaven, paradise, eternity.

It will be profoundly interesting to New-Churchmen to learn that Hindû psychology bears a strikingly close approximation to, or rather we may say, corroboration of, that taught by Swedenborg about two millenniums or so later. Referring to Prof. Sir Monier Williams' work entitled "Religious Thought and Life in India" (pp. 27, 28), we find that it was taught that "The

spirit cannot exercise perception, consciousness, thought or will, unless joined to mind, and invested with a bodily covering or vehicle." In short, as Swedenborg taught, "The mind of man is the man himself" (Arcana Cœlestia, n. 5835; Divine Love and Wisdom, n. 388). Sir Monier Williams proceeds to say: —

> And of bodily coverings there are two: *first* (the inner), the subtle body (the *Linga* or *Sûkshma* or *Ativâhita*) which encloses a portion of the universal spirit in a kind of subtle or tenuous envelope, constituting it a living individual personal soul (*Jîvatman*), and carrying it through all its corporeal migrations till its final reunion with its source. *Secondly*, the gross body (*sthûla-sarîra*), which surrounds the spirit's subtle vehicle, and is of various forms in various stages and conditions of existence through animate or inanimate, organic or inorganic life. . . . *Thirdly*, the intermediate body (commonly called *Preta-sarîra*) which serves, as it were, to support and, as it were, to clothe the departed spirit during its several residences in the world of spirits (*pitri-loka*); whence its philosophical name *Adhishthâna-dcha* . . . . It is of a more etheral substance than the earthly body.

Prof. M. Williams adds a foot-note (p. 28), as follows: —

> In the Vedanta (or 'Veda-end' philosophical) system, there are three bodily coverings, the "Causal Body" (*Kârana-sarîra*) coming *first* (the inmost, that is). But this is merely another word for *Ajñâna* (Ignorance), and can scarcely be regarded as a material substance.

Again, in a foot-note at page 35 of his book above, Sir Monier Williams wrote: —

> The *kârana-sarîra* is not only identified with 'Ignorance' (*Ajñâna*), but also with 'Illusion' (*Mâyâ*). It is, therefore, no real body. Both 'Ignorance' and 'Illusion' are the sole cause of the separation of the personal God and the personal human soul from the Universal Soul. In the same way they are the cause of every existing thing.

Now, I would venture to remark, here, that the above statement is rather vague in character. *Mâyâ*, according to Sir Monier Williams' "Sanskrit Dictionary" itself, not only means 'Illusion,' but in "the earlier language" meant 'art,' '*wisdom*' equal *Prajnâ*, a word meaning 'wisdom.' See also, Dr. J. Muir's "Original Sanskrit Texts," Vol. V, p. 61, *Mâyâ* is a word employed to express Divine Power or Wisdom.

Prof. Sir Monier Williams' rendering of the word *Mâyâ*, as 'Illusion,' in his foot-note above quoted, is, to my mind, quite misleading. It should have been rendered, Divine Power or Divine Wisdom. Divine Love (*Kâma*), and the Divine Wisdom (*Svadha=Mâyâ*) are said in the Rig-Veda (the oldest Veda), to have been the source of the material universe, and all it contains. *Vide* translation of "Rig-Veda," X, 129, 4, 5, Dr. J. Muir's translation in his "Original Sanskrit Texts," Vol. V, p. 356, 357. Now, it becomes necessary to analyse the above Sanskrit technical psychological terms in the order of their occurrence, and according to Sir Monier Williams' "Sanskrit Dictionary":—

Sarîra, means a body, or corporeal form.

Linga, is from the root *lag*, to adhere, to cling to, to become united; and means anything which distinguishes or defines.

The *Linga Sarîra* is the subtile body which is not destroyed by death; the indestructible original of the gross or visible body.

Sûkshma, is from the root *sûc*, to indicate, to make manifest, and means subtile, thin, fine, delicate, refined, exquisite, acute, exact, accurate.

Ativâhita, means swifter than the wind; being an epithet of the *Sûkshma-Sarîra*.

Jîv-âtman is made up of *Jîva*, which means causing to live, vivifying, the principle of life, the living or personal soul incorporated in the body and imparting to it life, motion, and sensation; *plus*, *Âtman*, from root *An*, to breathe; or *At*, to go. *Jîv-Âtman*, thus, means the living, or individual soul enshrined in the human body; as distinguished from *Paramâtman*, the Supreme Soul of the universe.

Sthûla, means coarse, gross, stolid, dull, ignorant.

Preta, from root *pre*, to go forth, come forth, to go on, to go forwards, to go farther, to depart this life, to die. *Preta* means departed, deceased, dead.

Adhi-shthâna, means standing by, being at hand, approach, standing or resting upon; a *basis*, or *base*.

Deha, from root *dih*, to anoint, to soil, to defile, to increase, to augment. *Deha* means the body.

Kârana, means the cause, reason, motive, origin, that which is invariably antecedent to some product: a deity as the remote or proximate cause of creation.

Kârana, is made up of *Kâra* + *na*. *Kâra*, is from the root *Kri*, to make, to create; and means a maker, or doer, an author, and *na* means knowledge, certainty, and ascertainment.

This short vocabulary of Sanskrit words made use of above which is extracted from Sir Monier Williams' "Sanskrit Dictionary," gives a correct idea of the meanings of the technical Sanskrit psychological terms employed to describe Hindû ideas in this respect.

Now, compare this statement of Hindû psychological terms with those of Swedenborg. He teaches — adopting the order above — *Firstly*, There is an inner or spiritual body equal to the '*Linga Sarîra*'. *Secondly*, There is the natural body equal to the '*Sthûla Sarîra*,' in which men on earth exist. *Thirdly*, There is a "*limbus*" (True Christian Religion, n. 103; Divine Love and Wisdom, n. 257; Heaven and Hell, n. 345), or what he also terms a "cutaneous envelopment" of the spiritual body, in which "spirits and angels" are, — the equivalent of the Sanskrit *Preta Sarîra*, or the *Adhishthâna-deha*.

Here, it may be well to observe that the best '*surmise*' which I have yet met with, as to the nature of this "*limbus*," or "border," with which the spiritual body, after death of the natural body, is enclosed, is that of Dr. David Goyder of Bradford, England, as explained by him in the NEW-CHURCH REVIEW (Boston, U. S. A.), in its January, 1907, number. He surmised that this *limbus* is the "*electric*" or the "*ethereal*" man (p. 12). And he remarked that: —

> Readers of Swedenborg must not make the mistake of supposing that where he speaks of this exterior substance as constituting a kind of skin ("cutaneous envelopment") to the spiritual body, that he limits it to the external surface, as the skin is commonly understood. Swedenborg was too good an anatomist to make such a mistake. He implies, rather, that it is the basis and contexture of the whole spiritual body, that it constitutes the groundwork of every tissue and organ, whether that tissue and organ be internal or external, for every part must have a basis or ultimate (*Adish-*

thâna-deha), in order that the whole may hold together and become a suitable and sufficiently reactive basis on which the inner organised spiritual feelings and thoughts can initiate action.

Fourthly, In his work entitled "Heaven and Hell," (n. 39), Swedenborg announced "the *arcanum* concerning the angels of the three heavens, which never before entered the human mind," that: —

> In every angel and also in every man, there is an inmost or supreme degree, or an inmost or supreme somewhat, into which the Divine of the Lord first or proximately flows, and from which it arranges all other interior things, which succeed according to degrees of order. This supreme somewhat, may be called the Lord's entrance to angels and men, and also His especial dwelling place in them. . . . But the arrangements and provisions which are made by the Lord in this inmost [and supreme somewhat] do not flow openly into the perception of any angel (or man), because they are above his thought and exceed his wisdom.

In short, men and angels are in ignorance — Sanskrit, '*Ajñâna*' — of what takes place in this inmost and supreme somewhat. This inmost and supreme somewhat, is, by Hindû philosophers, termed the *Kârana-sarîra;* which, as Sir Monier Williams informs us, is another name for *Ajñâna* (Ignorance): and by the very etymology of the word *Kârana*, above given, it would seem an established fact that Hindû philosophers have been long acquainted with the existence of this inmost and supreme somewhat.

It must be borne in mind that, in Swedenborg's time, Sanskrit literature was not known in Europe. Since reading Dr. Goyder's most interesting and enlightening article in the NEW-CHURCH REVIEW, above quoted from, a very interesting article on "The Ether of Space," by Sir Oliver Lodge, in the *Contemporary Review* for May, 1908, came to hand; and this whetted the writer's interest in Dr. Goyder's statement. Sir Oliver Lodge, writing of course from a purely scientific point of view, said nothing definite with regard to the special subject in hand, further than definitely stating that ether is not matter at all, but that it "may be the substance of which matter is composed"; and that "if any one thinks that the ether has no psychical sig-

nificance, I find myself unable to agree with him." I now quote three extracts from the above.

First, he wrote that: —

The question is often asked, Is ether material? That is largely a question of words and convenience. Undoubtedly the ether belongs to the material or physical universe; but it is not ordinary matter. I should prefer to say it is not matter at all. It may be the substance or *material* of which matter is composed, but it would be inconvenient not to be able to discriminate between matter on the one hand, and ether on the other.

Precisely so. But the diction, here, is somewhat confusing. For, if the ether is not matter at all, the question may fairly be asked, Why does Sir Oliver Lodge afterwards make use of the word 'material,' above? This expression, here, seems to the writer to be faulty and misleading. Ether, certainly, is the substratum, or the substance, or the fluid, of which matter is composed. What more need be said?

Second, he goes on to put the question: —

How is it possible for Matter to be composed of Ether? How is it possible for a *solid* to be made of a *fluid?* A solid possesses the properties of rigidity, impenetrability, elasticity, and such like; how can these be imitated by a perfect fluid, such as ether must be? The answer is, they can be imitated by a fluid in motion; a statement which we make with confidence as the result of a great part of Lord Kelvin's work.

Another answer is given by a great scientist, as will be seen further on, — by Emanuel Swedenborg.

Third, Sir Oliver Lodge concludes his main thesis by observing that: —

The Universe we are living in is an extraordinary one; and our investigation of it has only just begun. We know that matter has a psychical significance since it can constitute brain, which links together the physical and psychical worlds. If anybody thinks that the ether, with all its massiveness and energy has no psychical significance, I find myself unable to agree with him.*

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* In 1906, another scientific authority, Dr. C. W. Saleeby, in Harmsworth's *Self Educator*, p. 2551, wrote, "The root question of chemistry to-day, answered in a phrase, is, that 'All mass is the mass of ether; all momentum is the momentum of ether; all kinetic energy is the kinetic energy of ether. In other words, in the last analysis, matter is electricity.'" Such is the outcome of the Science of to-day. (Prof. Duncan's conclusion.)

In writing thus, this brilliant and universally recognised leader in physical science has certainly approximated to, — though he might, possibly, repudiate the suggestion, — what that marvellously gifted leader in both physical and spiritual science, Emanuel Swedenborg, taught in regard to ether, about one hundred and fifty years ago. Also what the ancient sages of India have taught regarding the same. And if this last statement be considered out of course, I would remind the reader of a trite saying of an old Buddhist poet:—

> The depths of antiquity are full of Light.
> Scarcely have a few rays been transmitted to us.
> We, are like infants born at midnight;
> When we see the sun rise,
> We think that yesterday never was.*

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* NOTE. — With regard to the lines of the old Buddhist poet, I would beg to refer the reader to Dr. J. Muir's work — "Original Sanskrit Texts," Vol. II, p. 165; and Vol. III, p. 118.

In the former, he refers to Prof. Max. Müller, with regard to an ancient Vedic commentator, named '*Yâska*,' who is supposed to have lived in the fifth century B. C. Yaska found an earlier work entitled the "Nighantus," made up of classified lists of Vedic, and partly obsolete, words, in his day. In his "Nirukta," or commentary thereon (in I, 20), he wrote that: —

"The Rishis (or Seers of the "Veda") who lived of old had an intuitive insight into duty (or religion), — (Sanskrit, *Sâkshât-krita-dhârmanah*), handed down the Hymns (of the *Veda*) by oral instruction to men of later ages. These, declining in their power of giving instruction, compiled this work (the "Nirukta"), the "Veda," and the "Vedângas," in order to facilitate the comprehension of details."

These ancient Rishis who possessed an "intuitive perception of duty or religion," were termed *Apta*, that is, a fit person, a credible person, a warranter, a guarantee, an *Arhat*, an able, venerable, or celebrated, person.

In the "Rig-Veda" itself, I, 179, 2; it is said that: "The pious sages who lived of old, and who conversed about sacred truths with the gods (celestial intelligences), led a conjugal ('*avâsur*') life."

Avâsur, is made up of *Ava* + *asu*, a "life of love."

"They were associates of the gods, those ancient (*Pûrvya*) pious sages. The fathers found out the hidden light (*Jyotis*); with true hymns they generated the Dawn ('*Ushas*'). (*Ibid.*, VII, 76, 4.)

Pûrvya, means 'Ancient,' in the sense of the first; or, the nearest to the gods. *Jyotis*, not only means the light of the sun or of fire; but it also means the light of heaven, light as the "Divine Principle of life," or as the "Source of Intelli-

I would, modestly, solicit the reader's patience and charity in the perusal, first, of some statements in regard to the ether of space made by that much despised, but really profound scientist, philosopher, and theologian, Emanuel Swedenborg, — so long scorned and maligned by what is termed "the orthodox school of thought." And secondly, some statements made, ages before him, in the *Vedânta* philosophy of India, on the same subject.

Primarily, Sir Oliver Lodge's statement above, seems a mistaken one; for although ether truly is the substance, or substratum of which matter is composed, it can hardly be said "to belong to the material or physical universe," for it certainly is "not matter at all"; but it is, as Swedenborg affirms, an emanation from the Divine through the sun of the natural world; or, as ancient Hindû philosophy teaches, "it was produced from Brahman": that is, it is an emanation from the Divine through the spiritual world, and becomes the substratum of matter in the natural world. Thus, truly, it has a "psychical significance," as Sir Oliver Lodge admits.

In his work entitled "Coronis," (n. 17), Swedenborg wrote that: —

> Since everything that is perfect must be in a trine, each world, spiritual and natural, consists and remains in existence from 'three atmospheres' or elements; of which, the first proximately environs the sun and is called the aura: the second is under this, and is called the ether: and the third is under the two former, and is called the air. These three atmospheres in the natural world, are natural, and are, in themselves, passive, because they proceed from a [natural] sun which is pure fire; but the three which corre-

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gence": "light as the type of freedom, of bliss, of victory." *Vide*, Sir Monier Williams' "Sanskrit Dictionary." *Ushas*, not only means morning light, but it also means, the dawn of knowledge.

"The ancient Rishis, resplendent and sage, have placed in front of them *Brihaspati* with gladdening tongue." — *Brihaspati* means "The Lord of Prayer." (*Ibid.*, IV, 50, 1.)

These few quotations from the "Rig-Veda," are sufficient to show the character of the earliest Rishis, or Seers of the "Rig-Veda" — the Bible of India. They corroborate, also, Swedenborg's statements in regard to "intuitive perception," among the "Most Ancient" inhabitants of the world.

spond to them in the spiritual world are spiritual, and are in themselves active, because they proceed from a sun which is pure love; that is, from the Lord, — as the sun of Heaven.*

In his work "The True Christian Religion," n. 32, Swedenborg wrote: —

With respect to the end, the cause, and the effect; the effect can never be perfected to become like its cause, nor the cause to become like its end. This may be illustrated by the atmospheres of which there are three degrees: the aura being in the highest degree, the ether in the second, and the air in the lowest. No quality of the air can be exalted to the perfection of the ether, nor any quality of the ether to any quality of the aura; and yet each is capable of an elevation of its perfection to Infinity.

In this same work, n. 30, Swedenborg stated that "The ethereal fluid is in earth and water, preserving the terraqueous globe in its present harmony."

Even mineral substances freely imbibe the ethereal particles, and breathe forth their native essences, and cast off what is obsolete, and renew themselves with fresh substances, in consequence of which each is encompassed with its circumambient sphere. (*Ibid*, n. 499.)

In his work — "The Divine Love and The Divine Wisdom," (n. 146), Swedenborg wrote that: —

The Divine Love and the Divine Wisdom, which proceed as a sun, and make heat and light in Heaven, is the Divine Proceeding which is the Holy Spirit — "The Sun of Heaven."

The sun of the natural world is pure fire and is therefore dead; and nature, because its origin is from *that* sun, is also dead. (*Ibid*, n. 157.)

Without *two* suns, the one living and the other dead, there can be no Creation. (*Ibid.*, n. 163.)

The end of creation exists in ultimates, which end is that all things may return to the Creator, and that there may be conjunction. (*Ibid.*, n. 167.)

There are three atmospheres in either world — the spiritual and the natural (as we have seen), which are distinct from each other according to degrees of altitude, and which decrease in downward progression, according to degrees of latitude. . . . And because the atmospheres decrease in progression downwards, it follows that they are continually more and more compressed and inert, and at length, in ultimates, so compressed and inert, that they are no longer atmospheres, but substances at rest, and in the natural world, fixed and natured as earths and matters. (*Ibid.*, n. 302.)

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* *Vide* also, Swedenborg's philosophical work — "The Divine Love and Wisdom," n. 5, in illustration of this.

This process, in the scientific language of to-day, is termed *Pyknosis*, that is, "a thickening" or "condensation."

Swedenborg continues: —

From this origin of substances and matters, it follows *first*, that the substances and matters are also of three degrees; *second*, that they are held together by the circumambient atmospheres; *third*, that they are accommodated to produce uses in their forms. (*Ibid.*, n. 302.)

In the substances and matters from which the earths arise, there is nothing of the Divine-in-Itself; but still they are from the Divine-in-Itself. . . . though they are deprived of all that is Divine-in-Itself. (*Ibid.*, n. 305.)

En passant, note, that is a death blow to pantheism.

For as said, they are the ends and terminations of the atmospheres, whose heat has ended in cold, whose light has ended in darkness, whose activity has ended in inertia. But still they have brought by continuation out of the substances of the spiritual sun, that which was there from the Divine. . . . Out of this sphere, by means of atmospheres, have arisen the substances and matters from which the earths exist.

This is a reply to Sir Oliver Lodge's second and third statements quoted above: —

All uses, which are the ends of Creation, are in forms [Sanskrit, *Rupe*, meaning, Representatives], and they accept forms out of the substances and matters such as exist on earths . . . All things in the created universe are recipients of the Divine Love and Wisdom. The uses of all things which are created ascend through degrees to man, and through man to God from whom they originate. (*Ibid.*, n. 307.)

In the earths there is an effort to produce uses in forms, or forms of uses. (*Ibid.*, n. 310.)

There are three natural atmospheres originating from the sun of the world, and three spiritual atmospheres originating from the sun of heaven, which is the Lord. The three natural atmospheres originating from the sun of the world are the purer ether (or aura) which is universal, and from which comes all gravity: the middle ether which makes a vortex about the planets, in which also is light, in which the satellites are, and from which comes magnetism; and the ultimate ether which is the air. By means of these three atmospheres all corporeal and material things are held together, all of which are compounded in adaptation to these three degrees. (The Last Judgment, Posthumus, n. 312.)

One more quotation from Swedenborg which bears particularly on Dr. David Goyder's thesis, already quoted, in regard to the *ethereal* nature of the resurrection-body of the spiritual man, after the death of his natural body: —

That the external man is an image of the world, may be manifest from the external or bodily senses: for the ear is formed to all the nature of the modifications of the air; the lungs to all the nature of its pressure; as also the exterior body, which is preserved in its form by the circumpressure of the air: the eye is adapted to all the nature of ether and light: the tongue to the sense of the dissolved and fluent parts in liquids, and together with the lungs, the wind-pipe, the larynx, the glottis, the jaws and the lips, to the ability of suitably modifying the air, whereby articulate sounds and voices, and harmonic sounds are produced: the nostrils are formed to the sense of the fluent parts in the atmosphere: the touch, which encompasses the whole body, to the perception of the changes of the state in the air, namely, its cold and heat; and also to the perception of liquids, and what is heavy. The interior viscera, to which the aerial atmosphere cannot enter, are maintained in their connection and form, by a still more subtle air which is called *ether:* not to mention all the *arcana* of mechanics, all those of physics, of chemistry, and of optics. From these considerations it may be manifest, that universal nature conduces to form the external of man, and hence the ancients called man a microcosm. As, now, the external man is formed in the image of all things of the world, so the *internal* man is formed in the image of all things of heaven, that is, to the image of things celestial and spiritual, which proceed from the Lord, from and in which is heaven: the celestial things therein are the things of love to the Lord and charity towards the neighbor; and the spiritual things therein are all those of faith, which are in themselves so great and of such a quality, that the tongue cannot express one thousand thousandth part of them. (Arcana Cœlestia, n. 6057.)

With regard to what Swedenborg has said above, that the Ancients called man a microcosm, here is a proof. In the "Aitareya-Aranyaka Upanishad," III; 1, 2, 8, it is said: —

Having represented the self (body) as the whole world, *Sâkalya* (a pseudonym for totality, completeness, the whole) said: "This half is the earth, that half is Heaven." (*Vide* Max Müller's translation of the "Upanishads," Vol. I, p. 249.)

Again, Swedenborg wrote in his great work the "Arcana Cœlestia," n. 4523, as follows: —

Every one who knows anything of the air and sound, may know that the ear is altogether formed to the nature of their modifications, and thus, as to its corporeal and material principle, corresponds thereto: he also, who has imbibed anything of science respecting the ether and light, knows that the eye, as to its corporeal and material principle, is formed correspondently to their modifications; and this in such a manner, that whatsoever secret properties are hidden in the nature of air and sound, and in that of ether and light, are respectively inscribed on the organism of the ear and of the eye.

This last quotation is given to illustrate a *faux pas* made by Sir Monier Williams in his "Sanskrit Dictionary," in dealing with the word *Âkâsa*. This word, as he translates it rightly, means light, free space, the ether. *Âkâsa*, he adds, is the subtle ethereal fluid supposed to fill and pervade the universe; and is supposed to be the peculiar vehicle of life and sound. This last word appears to be a *lapsus calami*, for it should have been rendered light. The air, as above shown, is the peculiar vehicle of sound; as Swedenborg rightly affirms. The very etymology of the word *Â-kâsa* further indicates this. For that word is made up of the prefix Â, meaning, near to, from all sides, all around; *plus* '*Kâsa*,' meaning, to be visible, to appear, to shine, to be brilliant.

Thus, *Â-kâsa* would rightly signify the peculiar vehicle of light and life; and not of Sound and Life; two very different divergent statements.

Again, in this Dictionary *Â-kâsa* is said to be "identical with Brahma." This also seems to be wrong; for in Prof. Max Müller's translation of the "Upanishads," or Vedânta Philosophy, it is distinctly taught that the *Âkâsa* was "produced *from* Brahma," as shown further on. That means that ether (*Âkâsa*), was an emanation from the Divine Being. Prof. Max Müller, in his translation of "The Upanishads" — "The Brihad Aranyaka Upanishad," III, 8, 11; gives the following rendering: —

Brahman is unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is nothing that sees, but IT; nothing that hears, but IT; nothing that perceives, but IT; nothing that

knows but IT. In the *Akshara* (that is, "The Imperishable, or the Unalterable *Brahman*) the *ether* is woven like warp and woof.

Note that above *Brahma* (neuter) is the esse, and *Brahman* (masculine), is the existere, equal to "The Divine Word." The former is termed the *Pâramârthika* Deity, — the Divine Reality, or Divine Being, *per se;* and the latter is termed the *Vyâvahârika* Deity — or that "which relates to practice or action," or that "which has to be dealt with," or "is intended for use."

For instance, in the "Maitrâyana Upanishad," VI, 22, it is said: "Two Brahmans have to be meditated on, The Word and the Non-Word. By the Word alone is the Non-Word revealed." The two are essentially one.

In the "Vedânta Sutras," II, 3, 1–7, "The production of the ether by Brahma is asserted, in conformity with a text of the "Taittirîyakas," which affirms that, "From that Soul (of the universe) the *ether* was produced." (From Dr. J. Muir's "Original Sanskrit Texts.")

The following quotations from "The Upanishads," that is, from the Vedânta Philosophy of India, will no doubt, be found interesting — they are all from Prof. Max Müller's translation thereof — "Taittirîyaka Upanishad," II, 1: —

From that Self (of the universe — Brahman) sprang ether (*Âkâsa*), from ether, air.

There is the ether within the heart, and in it there is the Person (*Purusha*, "The Supreme Spirit") consisting of mind, immortal, golden. (*Ibid.*, I, 6, 1.)

That Person that is *in* the ether, and *in* the *ether* of the heart, that I adore as Brahman. ("Brihad-Âranyaka Upanishad," II, 1, 5.)

Now with regard to the body. Everything except the breath and the ether within the body, is material, is mortal, is definite. . . . But the breath and the ether within the body are immaterial, are immortal, are indefinite. (*Ibid.*, II, 3, 4, 5.)

He that dwells *in* the ether (Âkâsa), and *within* the ether. . . . He is the Self (Brahman), the Ruler within, the Immortal. (*Ibid.*, III, 7, 12.)

He who understands all and who knows all, He to whom all this glory in the world belongs, The Self, is placed in the ether, in the heavenly city of Brahman (the heart). He assumes the nature of Mind, and becomes the guide of the body — of the senses. (Mundaka Upanishad II, 2, 7.)

These few extracts from the "Upanishads," from what are called the esoteric doctrines of Hindûism, are sufficient to show, first, that the existence of the "Ether of Space" was known in India, say 2500 years, or more, ago: and second, that everything of the natural body is material, mortal, is solid and is definite, excepting the ether and breath within the body, which are immaterial and immortal, are fluid, are indefinite.

Now, to return to Swedenborg's statement in his "Arcana Cœlestia," n. 6057, already quoted. He states that, "the interior viscera (in man), to which the aereal atmosphere cannot enter, are maintained in their connection and form by a more subtle air, which is called ether." And, as the ancient "Upanishads" of India teach, rightly, that *this* "is immaterial and immortal," it seems to the writer that we have satisfactory evidence, ancient as well as modern, to conclude that Dr. David Goyder is right in his view, that the *Limbus*, or border, with which the spiritual body of man is enclosed, after the death of the natural body, — "the basis (*Adhishtâna-deha*), and contexture of the whole spiritual body, which constitutes the ground-work or foundation of every tissue or organ, whether that tissue or organ be external or internal, — as Dr. Goyder puts it, — is ethereal in its character. And that, thus, he is quite justified in characterising the resurrection-body of man as "the ethereal man."

By a fortunate coincidence, when the above was written, a copy of *The Contemporary Review* for July, 1909, came to hand from a circulating library in St. Heliers, which contained a very interesting article on "Our Unrealised Divine Sonship," by Mr. E. Wake Cook, in which he wrote, *inter alia*:—

> The Materialist says that there can be no after-life, as mind and intelligence need a physical organism, in which to function; and as the body dies, the mind dies with it. The conception of an etheric or spiritual body, as much finer than the physical body, in structure, as its matter (or substance) is finer, which leaves the earthly body at death, meets the materialist's objection, as the mind is furnished with a more perfect body, and more powerful faculties.

That utterance seems to the writer to be terse and conclusive.

J. H. Wilson.

SWEDENBORG'S UNIVERSITY PERIOD AND EARLIEST WORKS.*

THE comprehensive study of Swedenborg's life and works is in these days beginning to receive a new impetus owing to the publication of numerous hitherto inaccessible texts and the discovery of new works and documents. As Swedenborg's literary activities extend over a period of seventy-one years, from 1700 to 1771, and as he was one of the most prolific authors who have ever lived, it is not surprising that new works and documents are brought to light from time to time. A considerable number have been found since 1902, and the systematic study of the sequence and development of Swedenborg's works has also made substantial progress. We need only refer to the new edition of Swedenborg's scientific works under publication at Stockholm, to the translations which have appeared from time to time in the *New Philosophy*, and in book form, to the "Bibliography of Swedenborg's Works" compiled by the Rev. James Hyde, to the admirable biographical articles by Prof. Hjalmar Holmquist, all of which have greatly increased our fund of knowledge concerning Swedenborg's early life and works. And if we turn to the last decade of our author's busy life, the important work of Mr. Wilhelm Berg on the "Gothenburg Diocese during the Eighteenth Century," published in 1891–92, but only recently introduced into our literature, is throwing much new light upon Swedenborg's last years and the early history of the New Church, as may be seen from articles in current issues of *New Church Life*. In the present paper we must, however, although tempted to furnish a general review of the new Swedenborgiana brought to light since 1902, confine our attention

*A paper communicated to the Annual Meeting of the Swedenborg Scientific Association, held in Philadelphia, May 16th, 1910.

to the earliest period of Swedenborg's life and literary labors, postponing the discussion of the new material illustrating the later periods for future contributions.

One of the first questions which arise in the mind of any student who devotes himself to the investigation of Swedenborg's biography is the proper sub-division of the rich material of the period 1700 to 1744, when Swedenborg's theological period is inaugurated by his transition from science and philosophy to theology. Disregarding for the moment the minor sub-divisions, it would seem that by far the best general divisions are the following:

(1) 1688–1700, Swedenborg's Childhood;

(2) 1700–1709, University Period;

(3) 1709–1722, Early Poetical and Scientific Works;

(4) 1722–1734, Metallurgy and Natural Philosophy;

(5) 1734–1744, Anatomical, Physiological and Psychological Works.

We have in the above divisions completely disregarded the external and public events of Swedenborg's early life and have been guided solely by the various culminations of his studies which create the natural boundaries. Let us now consider some of the leading features of Swedenborg's University period, recording several newly found works and documents.

Of great value as throwing a new light on Swedenborg's philosophical antecedents, and as furnishing the proper historical background for his University studies and earliest works, is the investigation of the Cartesian Controversy which raged at Upsala University from 1663 to 1689. A short account of this controversy appeared in the *New Philosophy* for 1907, and it was briefly referred to in an article in *Life* for December, but it will be best to reproduce at this point some of the matter in an address on "The Cartesian Controversy at Upsala, 1663–1689, and its Connection with Swedenborg's Nebular Hypothesis," delivered before the Historical Section of the Third International Congress of Philosophy at Heidelberg September, 1908, as the new information there contained is at present inaccessible to New-Church students.

It appears improbable that the short residence of Descartes at the Swedish capital, from October, 1649 to February, 1650, was accompanied by any events which were directly connected with the subsequent controversy at Upsala, although it is known that the learned were opposed to the foreigner Descartes, as they were opposed to other foreigners at the court. Queen Christina, however, was so much affected by the philosophy and personal history of Descartes, that not long after his death she ordered that no priest should be granted a professorship in the Faculty of Philosophy at Upsala; Descartes had recently suffered from persecution in Holland.

The University of Upsala was founded in 1477 and was naturally saturated with the theology and scholastic philosophy which then prevailed. Aristotle reigned supreme in the philosophical camp except for the inroad which had been made by the anti-Aristotelian doctrine of Ramus. The Cartesian Controversy began in the Faculty of Medicine, where the first Cartesian in Sweden, Olaus Martini Stenius, had been Professor. He was the teacher and predecessor of the famous anatomist and author of "Atlantica," Olof Rudbeck. Professors Rudbeck and Hoffvenius, both of the Faculty of Medicine, had studied in Holland, where Descartes had spent twenty years of his life and acquired a great influence. In 1663, in connection with a disputation of Hoffvenius, the rumor began to spread that Cartesianism had entered Upsala, which led to complaint on the part of the priests, in session at Stockholm. That the Cartesian movement met with opposition is also shown by some lines which a teacher in Linköping sent to Upsala, by the hands of some departing students. He wrote: —

> Would that the atoms, pores, and effluvia of the sun might not obtain too great a dominion in your academy, so that the young men are drawn away by the desire for novelty from the ancient and useful manner of philosophizing, so that when returning to their parents they cause more pain than honor, not knowing anything else but how to prattle about atoms, etc.

Although there was not lacking sympathy in the Consistory with this complaint, it was nevertheless felt that such an admoni-

tion was rather strong and that it was produced by "imbeccilitas animi," so the Rector was instructed to give the author, Andreas Ajalinus, a "scrape." The discussion concerning Cartesianism might not have become so acute during the early period of the controversy had not some of the professors been prepared to welcome an opportunity for revenging themselves upon Olof Rudbeck, who had shown himself to be an unflinching enemy of laxity and incompetency.

The prominent representatives of the revolutionary Cartesianism were all professors in the Faculty of Medicine, and when Professor Hoffvenius in a disputation gave evidence that Cartesianism had entered the University, the House of Priests took up the question in the Parliament of 1664. The proposal that the lectors of physics in the gymnasia should also be medical men was rejected, and for the reason that most of them were Cartesians. A deputation of priests was sent to the Chancellor to prevail upon him to prevent the youth at Upsala from promiscuously hearing "subtilities, even perhaps such as they do not understand, like the Cartesian philosophy, whose authors say that things of faith are probably set forth by the Holy Spirit, but not so matters in physics, chronology, etc., which are determined by the opinion of the multitude." The Chancellor was not pleased with this advice, practically a criticism of his government of the University, where the news of the proceedings against Cartesianism was received with much displeasure, Rudbeck saying that few had read Descartes' philosophy and that none of the students understood it. But not long after one of the students, Urban Hjärne, later known as an enlightened scientist, and the founder of a chemical institute, defended another disputation of Hoffvenius, the Cartesian tendencies of which were found to be so obnoxious to the theologians that a long discussion followed, which, however, did not lead to a decisive victory for either party. Hoffvenius refused to have his disputation altered, the theologian Stigzelius and his supporters refused to have it ventilated unless altered, and finally both parties rested on their arms, although personal friction con-

tinued. One of Rudbeck's disputations had also been found too Cartesian and the attacks against him for this and other reasons did not cease.

After a truce, extending from 1668 to 1686, during which Cartesianism made steady progress at Upsala among the teachers, the controversy broke out anew. The House of Priests, influenced by the Upsala theologians, approached the King, Charles XI, with a written application, the spirit of which was to prevent the study and dissemination of Descartes' teachings at the University. Among the means proposed to accomplish this purpose, the following sufficiently indicate what drastic steps were resolved upon. It was advised that the Theological Faculty should be placed in a position of censorship over the whole University, that the Cartesian philosophy should not only be forbidden, but that the study of the Aristotelian philosophy should be encouraged by special support, and that no stipends should be granted except to those who accepted Aristotle's philosophy. All disputations were to be passed upon by the theologians, as well as the philosophical authors to be lectured upon. Finally, all disputations, and also all books from foreign countries, were to be admitted only after having been passed upon by a censor. In order to crush Cartesianism in its former stronghold, the Faculty of Medicine, it was proposed that the professorship of physics, which had been placed in that Faculty in 1655, should be removed therefrom, replaced in the Faculty of Philosophy, and the chair occupied by a loyal Aristotelian.

The discussion was not so much concerning the principles of Descartes' philosophy, but rather concerning the limitations to be imposed upon the leaders of the dawning natural sciences, who, basing themselves upon experiments and the principles of Descartes, were demonstrating the laws of nature from its own phenomena, thus destroying the structures of Aristotelian Scholasticism not only in the field of the natural sciences, but even in that of theology itself, thus endangering religion.

If Charles XI thought to pour oil upon the troubled waters by sending the accusations of the priests to the accused party,

the University, the results were certainly discouraging. The Theological Faculty was opposed by all the other Faculties. Rudbeck's influence in the Medical Faculty was strongly in support of Cartesianism, which had also found a strong supporter in the Faculty of Philosophy in the person of Johannes Bilberg, Professor of Mathematics. The King had sent the accusations to the University in January, 1687; all the Faculties had replied by May. The King permitted the matter to rest for two years, possibly to await the assembling of the next Diet, which met in 1689. The whole question was then placed in the hands of a Committee of five statesmen, who after hearing the evidence, recommended what was in form a compromise, but in reality a rejection of the accusations against Cartesianism. On the 17th of April, 1689, the King rendered a formal decision that the doctrines of the Cartesian faith might not be subjected to philosophical criticism, but as for the rest philosophy should be free in practice and discussion. The controversy at Upsala continued for years after the decision, but the crisis had passed. Bilberg was removed from the Faculty of Philosophy, and, that peace might be restored, was appointed Professor of Theology! The appointment, however, failed to restore peace. Not only was further fault found with his philosophical position as set forth in two theological disputations, but another Cartesian, Eric Castovius, was also subjected to severe criticism on account of a disputation which had been passed upon by Bilberg. But the fundamental question of freedom of discussion and teaching had been answered by the King's decision.

The general results of the controversy were greater freedom of thought, and a direct stimulus to unfettered philosophical and scientific research. In 1710 the Scientific Society of Upsala was organized and counted among its members, during the century, such men as Swedenborg, Celsius, and Linnæus. But that is for the most part a chapter in the history of science.

Among the men at Upsala whom Swedenborg met, and under whom he studied, there were several Cartesians: Harald Wallerius, Pehr Elvius, and Lars Roberg, all of whom, as pointed

out in the December *New Church Life*, were founders of the Scientific Society of Upsala and are referred to in Swedenborg's earliest letters. He may even have met that powerful champion of free investigation, the Cartesian, Olof Rudbeck, Sr., whose great work concerning the history and customs of Sweden, "Atlantica," is freely referred to in Swedenborg's earliest works. After leaving Upsala he also became acquainted with the chemist Urban Hjärne, another defender of the Cartesian philosophy.

From the above it may be seen that the momentous results of the Cartesian Controversy at Upsala University must have constituted one of the most important features of Swedenborg's early intellectual environment. Another feature upon which special stress must undoubtedly be laid is the Lutheran Reformation in Sweden, Swedenborg's father, Jesper Swedberg, having been during his son Emanuel's childhood and youth, professor of theology at Upsala, and Bishop of the Diocese of Scara. A third feature which no doubt exercised a great influence upon Swedenborg's earliest studies, was the peculiar form of "Jus Naturæ," or "natural law" which, as pointed out in the paper on Swedenborg's early life and philosophy published in *New Church Life* last year, was the subject of the disputations in the Vestmanland-Dala Nation during Swedenborg's student days. From the Nation's minutes it appears that Swedenborg took a lively part in the said disputations. Last autumn the writer had the pleasure of meeting at Hultafors, near Gothenburg, a Swedish diplomat, Minister R. Kleen, one of several authorities on International Law in Europe and America who are endeavoring to revive the study and practice of the very "Jus Naturæ" which was in olden days so zealously defended and propagated by Grotius, Pufendorf, and others. According to Minister Kleen, the "natural law" which they defended was derived from the ancient Stoics and the "nature" involved is not the natural world outside of us but the *natura* within us, thus the "natural law" in question concerns those principles of moral justice which appeal directly to our intuitions of what is right. Jesper Swedberg, when a student at

Lund, had become acquainted with Pufendorf and his philosophy, and this may explain why Pufendorf's works were so much in use in the Vestmanland-Dala Nation.

Without pausing to discuss the interesting evidence concerning Swedenborg's childhood, which was briefly referred to in our former paper, let us pass at once to the further consideration of Swedenborg's University days. In addition to the information previously recorded it should be noticed that according to Professor Holmquist, Swedenborg enjoyed, during his first studies, not only the guidance of his father, but also that of his cousin, Dr. Johan Moræus, who from 1700 to 1703 acted as his tutor. Moræus was a Doctor of Medicine and afterwards practised at Falun. He was the father-in-law of Linnæus and owner of the homestead "Sweden" near Falun, which had been purchased by Daniel Isaacsson, Swedenborg's paternal grandfather, in 1640, and which was the birthplace of Jesper Swedberg. Bearing in mind that Moræus must have been intimately acquainted with Olof Rudbeck, Sr., one of the most zealous defenders of Cartesianism during the great controversy, we have here another indication of the probable character of the influences which surrounded Swedenborg's earliest student days.

If we pass from the field of general probabilities and examine the annual catalogues of studies printed at the University and referring in detail to the teachers and subjects taught in the four faculties of Theology, Law, Medicine, and Philosophy, we find that Swedenborg's studies in the Faculty of Philosophy probably comprised what even to-day constitutes the essential features of a collegiate course in the Arts and Sciences. More direct evidence is furnished by three school-books with Swedenborg's name, two of which have been brought to light within recent years. The three school-books in question are the following:

(1) *Lexicon Græcolatinum, seu Epitome Thesauri Græcæ Linguæ ab Henrico Stephano constructi, quæ hactenus sub nomine Ioh. Scapulæ prodiit. . . . Ebroduni, Ex Typis Societatis Helv. Caldorianæ*, MDCXXIII. — On the title page of the large octavo volume there is a vignette showing the "tree of knowledge," on the right side of which is an inscription:

Jesper Swedberg.
Ao 1674. d. 5. Maji.
Em: Swedberg 14 Sept:
Anno 1700.

This rare volume is preserved in the library of Charles Bayley Bragg, Esq., of Handsworth, near Birmingham, and we are indebted to him for a photograph of the title page of the Lexicon, which we examined while looking through Mr. Bragg's excellent collection of Swedenborgiana and New-Church literature in 1905.

(2) *Diodorus Siculus*, printed in 1559. This handsome Greek folio contains an inscription on the title page:

Emanuel Swedberg, 1705, 12 Octob.

This edition of *Diodorus Siculus* is in the library of Director Carl Sahlin, Laxa, who kindly lent it for the Swedenborg Exhibition at the Northern Museum, Stockholm, in 1908.

(3) *Caji Suetonii Tranquilli Opera, et in illa Commentarius Samuelis Pitisci. . . . Trajecti ad Rhenum. Ex officina Francisci Halmæ Academiæ Typographi*, CIↃIↃCXC. On the title pages of the two duodecimo volumes there is the inscription:

Emanuel Swedberg,

Ao 1703 d. 20 Octobr.

These handsome volumes are preserved in the library of Mr. Albert Hallberg of Gothenburg, who kindly permitted the writer last autumn to copy Swedenborg's numerous marginalia and to have the title and the binding of Vol. I photographed. The binding is of special interest because there is stamped on it in gold letters

EM. S.

1703

Perhaps Jesper Swedberg presented the handsome books to his son upon leaving Upsala for Brunsbo, Scara diocese, in 1703.

Jesper Swedberg had been appointed Bishop of Scara in 1702, but did not remove thither until 1703. In that year Swedenborg's tutor, Johan Moræus, also set out upon his foreign travels, and Swedenborg's oldest sister Anna was married to Eric Benzelius, Jr., with whom Swedenborg probably resided after his father removed to Brunsbo. In Upsala University library there is preserved a "Marriage Ode" in French in commemoration of the above-mentioned marriage.

The school-books referred to above indicate nothing but classical studies. We also find Bishop Swedberg in a letter to the Nation written from Brunsbo, advising the students to learn English. Both Jesper Swedberg and Eric Benzelius, Jr., had travelled in England, and it was therefore natural that Swedenborg, even before leaving Upsala, should have planned a journey to England. As has been shown in our previous paper, Swedenborg had, while still a student at Upsala, accepted the advice of Benzelius to devote himself to the natural sciences and philosophy, and so the journey to England was in reality a continuation of the plan of study and investigation begun at Upsala.

Having successfully defended his disputation on "Select Sentences" of Publilius Syrus Mimus and Seneca, at Upsala, on June 1, 1709, which in our days would be equivalent to a graduation with the Bachelor's degree, Swedenborg spent nearly a year at Brunsbo with his father, but finally succeeded in accomplishing the journey to England and continuing his studies.

Swedenborg was inscribed as a student in the "Album Studiosorum" of Upsala University on June 15, 1699, and the following year we find him, probably with the guidance and help of his father, beginning his activity as an author by publishing two poems. The first was a "Marriage Ode," in celebration of the nuptials of Johannes Kolmodin and Beata Hesselia. There are copies of the "Ode" in the Royal Library at Stockholm and in the University Library at Upsala. According to Mrs. R. L. Tafel, there was also a copy of this rarity in the library of Dr. Tafel, but it has disappeared within recent years. Swedenborg wrote another short poem in 1700, the same year

in which the "Ode" saw the light. The Swedish verses are printed in the disputation of Christiernus Georgius Notman, Upsala, November 17, 1700. "Auspicia Christianorum in Livonia," etc., and read in English: —

> "How Livonia hath found God's grace in former times
> Is well taught by Notman in this learned work.
> But how it shall now be saved from God's wrath,
> To explain that, greater skill is requisite. Oh God our
> King, strengthen Livonia!"

Swedenborg did not, so far as we know, publish any other poems until 1707, 1709, and 1710, when his Muse again began to sing. In 1707 he wrote some verses which are published in the disputation of Benedictus Bredberg, Upsala, 1707, "Astronomicum Argumentum de Asterismis," and in 1710 there appeared further verses in the disputation of Andreas Unge, Upsala, April 2, 1710, "Dissertatio Theologica de Consummatione Mundi." All of the verses in the disputations referred to above, were shown the writer by the late Vice-Librarian Palm at Lund in 1905. They are not mentioned in Tafel's "Chronological List" nor in Hyde's "Bibliography," which is also true of the following poem, four pages quarto, preserved in the Royal Library: —

> Patriae Planctus et Lacrimæ, in Funere S:æ R:æ M:tis Magnæ quondam Fidei Viri, Reverendissimi atq; Excellentissimi, Doct. Erici Benzelii, Regni Sveciæ Archiepiscopi, et Reg. Academæ Upsaliensis Procancellarii Eminentissimi; Quum, bonorum omnium luctu, justa Ei fierent exsequialia in templo Upsaliensi Cathedrali, die S. Erici. Ann. 1709.

This poem, as well as the "Marriage Ode" and some other early verses by Swedenborg, were noted in lead pencil by former Librarian Klemming of the Royal Library, Stockholm, on a page of a collection of early printed Swedenborgiana preserved in the Royal Library. The collection includes the "Dædalus" and many of Swedenborg's earliest publications in small quarto. We shall return to some of these early verses in a later contribution and shall now proceed to give some general information concerning other new Swedenborgiana.

In previous papers, published in *New Church Life*, we have referred to several new works by Swedenborg, especially to the "Festivus Applausus Caroli XII," the "New Method of Reckoning" and the "Dialogue between Mechanica and Chymia." The discovery of the two latter manuscripts and of Swedenborg's Almanac for the year 1752 having been communicated to Mr. Hyde in 1903, he included two of them in his "Bibliography," as also the "Festivus Applausus," which was found at Greifswald in 1905 and reported to *Life* the same year. Since then there has come to light another manuscript work by Swedenborg, the "New Opinion concerning the Motion and Rest of the Earth and Planets," referred to in the December *Life*, p. 701. This manuscript is the property of an official in the Swedish Government, Mr. Jarl Ernberg, who has kindly lent it to us for reproduction. It has just been phototyped together with the "New Method of Reckoning" and the "Dialogue between Mechanica and Chymia," all three of these manuscripts dating from about the same period. Among other new Swedenborgiana may be mentioned Swedenborg's application for a secretaryship at Upsala, communicated to us by the former Librarian Claes Annerstedt; his speech or reply upon being elected a member of the Royal Swedish Academy of Sciences in 1740, and the original manuscript of his paper on the "Inlaying of Marble Slabs" both of which have been found in the Archives of the Academy of Sciences. Other new matter by and concerning Swedenborg, such as the auction catalogue of his library and various other new Swedenborgiana found during recent years will be referred to in systematic form in future articles.

When Swedenborg had returned to Sweden in 1715, after his travels in England, France, Holland, Germany, and Swedish Pomerania, he had laid the foundations of his scientific studies and published his earliest poetical works at Greifswald. In 1716 Swedenborg applies to the Rector and Venerable Consistory of Upsala University for an appointment as secretary of the University, but as the vacancy did not actually occur, this

hoped for avenue of promotion remained closed to Swedenborg. As is well known, Charles XII, in 1716, appointed Swedenborg Assessor Extraordinary in the Royal College of Mines. From this time dates the collaboration of Swedenborg with Polhem in a series of mechanical projects. That the relationship of Swedenborg to Polhem was far more intimate than has been hitherto supposed, will be shown in a future contribution, and we shall now close this paper, having arrived at the point where Swedenborg's scientific authorship properly begins with the "Dædalus Hyperboreus" and other works of the period 1716–1722.

Alfred H. Stroh.

SWEDENBORG IN THE CATHEDRALS.

II.

WESTMINSTER AND ELY.

One of the most important messages brought to the Christian world in the writings of Swedenborg is that of the inner or spiritual meaning of the Word. Many, indeed, are the fanciful interpretations that have been put upon the Holy Scriptures, or single passages here and there, as suggested by the poetic fancy of interpreters; but Swedenborg's doctrine of the internal sense differs entirely from these because his interpretation rests upon an actual universal elementary law governing the whole realm of existence, namely, the law of correspondence between the things of mind or spirit, and the things of matter or of nature. It is the old relation known ever since Plato, but especially recalled by Kant — between the realities and their symbols — the realities being things of mind, the symbols being things of nature, or as these are well described by their Greek names, *noumena*, meaning the real things of spirit, *phenomena*, the appearances, that is, the visible things of the world as they appear to the senses. But this ancient doctrine acquires a new religious significance in Swedenborg when he applies it to the interpretation of the Scriptures or Divine revelation. In fact, here it becomes a principle of the highest importance in preserving the faith of men in Divine revelation. For as applied to the Holy Scriptures, this doctrine of the correspondence of things natural, with things spiritual, explains how a book written in human language may contain depths of infinite and Divine wisdom, and thus through the parable, or symbol, of its natural sense, be the means of man's access spiritually to the vision and to the influence of truth actually Divine.

This great principle of correspondence, or the relation be-

tween the spiritual world of causes and the natural world of effects, seems to lie behind a statement in the eulogy of the Archbishop of Sweden in the obsequies over the remains of Swedenborg in their being deposited in the cathedral of Upsala, on the nineteenth of May, 1908. The Archbishop speaks of Swedenborg's service to mankind in his "deep thought and his insight into the interrelations of being." These interrelations are all embraced in the great relation of the correspondence between mind and matter, or between the spiritual and the natural worlds.

To see this great principle recognized among Christian teachers of influence is one of those gratifying evidences of the advance of the New Church in the world which finds a figurative expression in the title to these lectures, "*Swedenborg in the Cathedrals.*"* There is a certain historic as well as literary propriety in the use of this somewhat picturesque heading. The cathedral means primarily the seat of authority, the word itself meaning a chair, on which one sits in pronouncing a verdict of authority; hence an utterance *ex cathedra*, "from the chair," means an utterance carrying the authority of the church with it. It could mean a like central authoritative utterance from any sphere of human interest; as from the highest authority in art, in letters, or in science. In this sense the term is here used, to call attention to utterances not only literally in cathedrals but from those high in authority in the subjects treated of.

Historically the term "in the cathedrals" is suggested by Swedenborg's own mode of introducing his message to the Christian world, namely, in sending his writings "to the Bishops and to the Universities." It is interesting, certainly, to note that the first translation of Swedenborg's theological writings for the English world was made by clergymen of the Church of England, and that the extraordinary interest recently shown in Swedenborg, both as a theologian and a scientist, had its occa-

* It may be a bad title that needs explanation, but then one may sometimes learn more from the explanation than from the title.

sion in certain inquiries into, and discussions of his writings which arose in distinguished Universities, namely, those of Vienna, of Upsala, and the Royal Academy of Sciences in Sweden. So that these notes of recognition of Swedenborg in the cathedrals and the universities come somewhat as a verification and endorsement of his own plan.

The proclamation of Swedenborg's name in connection with the teaching of important new theological doctrines is not of vital importance so long as the doctrine taught is taught as verily Divine doctrine, as the truth of revelation and not as the product of human inventive fancy. If a man takes a sentence or a whole system of truth out of the writings of Swedenborg and gives this out to his people as a happy invention of his own, and an evidence of his smartness, he is simply a plagiarist who to his theft adds the guilt of religious cowardice and the wrong of diverting the attention of his hearers rather to himself, and so to a human inventor, than to the truth as Divine and as given through the Lord's chosen messenger and teacher. But it is quite possible that as the truths of the New Church become generally disseminated by the press, many teachers and hearers will become familiar with ideas and doctrines as of general Christian acceptance, which even twenty-five years ago would have been met with only in some volume of Swedenborg or, heard from some New Church pulpit. These may quite innocently be teaching as enlightened Christian interpretation of the Bible, ideas which indirectly have come to them from Swedenborg; or, knowing them to be from Swedenborg, they do not feel called upon to name him as their author so long as they give these teachings forth as really from God through the Word, the source and avenue of all true doctrine.

But to return to our more immediate theme, attention is asked to some passages from an address delivered in the last year's Congress of the Church of England, held in the Cathedral of Norfolk, by the Dean of Ely Cathedral — on the subject, "How to teach the Old Testament." In this address there is no mention of Swedenborg, but the Dean's utterances show

plainly enough, not only in what need the Church of England stands of some authentic and systematic doctrine of the inner meaning of the Scriptures, but they also betray the conviction that that inner meaning must be of a distinctly spiritual plane of Divine truth, related to the letter of the Bible like the reality to its symbol.

The danger and the need of the present situation is thus stated: —

1. — *The importance of the Old Testament.* — The Old Testament is assumed in the New Testament as the basis of its teaching. Without thorough knowledge of it, the New Testament must be imperfectly understood. But we are confronted by difficulties arising out of recent researches, literary, historical, scientific, which compel us to take a different view of the Old Testament from that which was dominant a hundred or even fifty years ago.

2. *The aims of the teacher.*

(1) It will be his aim, in the first place, to enforce the moral and spiritual lessons taught there by example and precept, and to show how they bear on life and conduct; to bring the pupil into that wonderful atmosphere of intense belief in a personal God; profound conviction of the reality of the Divine kingdom; confident hope in the establishment of that kingdom, which was characteristic of the religion of Israel.

(2) It will be his aim, next, to show the essential relation of the Old Testament to the Christian Faith, as the preparation, long and manifold, for the advent of the Christ and the proclamation of the Gospel; the unity of all revelation as proceeding from the One God; its patient progress, wrought out in gradual development, but not to be explained by any merely naturalistic hypothesis. . . .

It must not be taken by itself as a standard of faith or morals, but corrected and interpreted by the fuller light of the New Testament. Our Lord's words must be constantly remembered: "I came not to destroy, but to fulfil." . . . "It was said to them of old time . . . but I say unto you."

I call attention here to the avowal of two most essential elements in a true belief in the Bible: one is the Dean's declaration of the unity of revelation as proceeding from the one God; the other is the supernatural character of the Old Testament history as a whole — that it is "not to be explained by any merely

naturalistic hypothesis." The Dean sees the whole of the Old Testament as testifying of the Christ, the Divine Word Himself as contained in the Scriptures throughout.*

The reason assigned for the narrative and symbolic form of the Old Testament is the same as that given by Swedenborg, namely, to appeal to the imagination of the child and the childhood plane of the race, or of the adult mind, and to impress great pictures or ideals of Divine and moral laws and forces. Thus the Dean says: —

> Under the charm of the attractive personalities that figure in them, and the stirring achievements, so dramatically presented that they command breathless attention, the early prophetic narrations unconsciously, and, therefore, all the more effectively, instil into the mind of the child the most essential truths concerning God and life and duty. At the same time, as they study in order the deeds of the heroes and makers of Israel's history, they are becoming familiar with the real background of the earlier revelation recorded in the Old Testament.

The Dean is hardly consistent in holding the Old Testament to be at once Divine in its plan and unity, and at the same time the result of "the prophetic genius of the nation." But he has the true view of the Divine method of using history, and even popular traditions as the vehicle of moral and spiritual truth: —

> The prophetic genius of the nation shaped popular traditions into vehicles of moral and spiritual truth. Abraham, Jacob, Esau, Joseph, are life-like portraits. Does it make any real difference to us if some features in the portraiture are tribal or national, rather than strictly individual? if, in fact, there is some element of idealization in the narrative? Truth of idea has its place in education as well as truth of fact. Must ideal and historical truth always coincide? Is ideal truth worthless if it is not historical?†

But the point of real moment in the Dean's address is the recognition it contains of a law of interpretation lying deeper than any "fanciful allegorizing of past ages," and yet which sees

* Swedenborg declares that the Word not only treats throughout of the Lord, but that it is inmostly the Lord Himself as to His Divine truth and good.

† Substitute spiritual for "ideal" here, and we have a true principle of interpreting the literal narrative of the Bible.

a deeper meaning than that of the letter only. It is surely a great step for a national church to take — this admission that there is an eternal law underlying the spiritual utterances of the Bible. For where law is there must be unity. The Bible can be no accidental putting together of Hebrew fragments. It must have one Author and that Author must be Divine: —

> We are all too apt to content ourselves with a treatment of the Old Testament which reads meanings into the text which are not there. We have not altogether broken loose from the arbitrary and fanciful allegorizing of past ages. Yet there is a true principle of mystical interpretation: "the principle that all true spiritual utterances, or spiritually circumstanced events, are manifestations of a law which is eternal; and may, therefore, be regarded as symbolic or descriptive of every subsequent operation of that law; while, since history deepens as it develops, deepens in complexity and scope, its later phases express more fully what its earlier did but indicate, and in this sense are the realities of which the earlier were the types." The New Testament illuminates the Old, not by virtue of some artificial correspondence, but by the essential unity of Divine truth, expressed first in elementary and relative forms, and afterwards in fuller clearness.
>
> "The Bible," it has been truly said, "stands before the learner as an immense whole."

Such we may regard as a typical expression of the need felt in the Church of England for a law of interpretation of the holy Scripture which shall be more than "fanciful allegorizing," and yet recognize an inner sense. To the student of Swedenborg it is far from satisfactory, because while awakening an inquiry it fails to answer it. It would seem indeed, designed rather to evade questions than to answer them. While it demands a law as opposed to fanciful allegorizing and artificial correspondence the address nowhere lays down that law, or leaves us any other resource than that of private individual interpretation.

As an important step beyond this, we come now to the interesting avowal by the Archdeacon Wilberforce, in the sacred and dignified precincts of Westminster Abbey, of Swedenborg as being the bringer of such a law of interpretation as his doc-

trine of correspondences. The address was delivered before a gathering or formal delegation of German pastors which took place in London during the summer of 1908.

The opening words of this address are: —

> Emanuel Swedenborg, who probably owed much of his inspiration to his sojourn in Germany, on his way to England (?) initiated the thinking world into the doctrine of correspondences.

Whatever we may think of this way of characterizing Swedenborg, namely, as making his way to England through Germany, whether the expression refers to Swedenborg's personal movements, or the progress of his ideas, both of which references are radically incorrect, we must at least recognize that the Archdeacon is more concerned in the message itself than in the man, and that he not only recognizes this message as a clearly defined thing — "a doctrine of correspondences" — for these are the Archdeacon's words,— but he admits that this doctrine is one into which, not a few, not a single curious reader here and there, but into which the thinking world has become initiated. When we reflect that Swedenborg not only published his theological works, including his doctrine of correspondences in London itself, but that it was by clergymen of the Church of England that these doctrines were first translated into English and disseminated in their parishes and among their brother-clergymen, it seems amusing to see this suggestion that the German pastors may possibly have had the priority in possessing this doctrine. It is true that Swedenborg's writings are published in Germany and that there are a few organized circles of believers there; but it is every way natural, for the historic reason just given, that the German pastors should have come to England to learn about Swedenborg rather than that the English pastors should have gone for this information to Germany; and we may rejoice that the German pastors, in coming to Westminster Abbey to be instructed, should have had the rare advantage of hearing a sermon based upon principles of interpretation distinctly avowed as Swedenborg's doctrine of correspondences, even though the doctrine itself were only imper-

fectly applied. It is a sermon, not an abstract essay, that the Archdeacon delivers, and the New-Church editor, through whom we obtain the reports, speaks of the sermon as "full of beautiful and suggestive thoughts;" and he further remarks: —

> That this sermon should have been professedly based upon the doctrine of correspondence, as a kind of model for the preachers of England and Germany, is a fact of much interest as well as of religious and expository value. It declares that there is a doctrine of correspondences and that expositions of Scripture and of nature are not left to mere fancy or imagination, but that Swedenborg supplies a key by means of which the spiritual contents of the Word and of the natural universe can be obtained. (*New-Church Magazine*, August, 1908, p. 372.)

The theme chosen by the Archdeacon is of the law of circulating, or the issuing of all from God and the return of all to God. While the formal text itself is from Ecclesiastes, "Unto the place from whence the rivers come, thither they return again" (Eccl. i, 7), it is used only as illustrating the real theme which is from St. John's Gospel xvi. 28, "I came forth from the Father and am come into the world: again I leave the world and go unto the Father." The Archdeacon goes on to say: —

> As God is the eternal οὐσία or substance out of which all individual forms of existence emerge, "the invisible things of time, from the creation of the world, are clearly seen, being made manifest by the things which are made;" therefore there are "books in the running brooks, sermons in stones, and good in everything."
>
> For example, we find everywhere in nature the principle which has been revealed to us as underlying and permeating the mystery of the Godhead, namely, threeness in unity, a trinity not of separate individualities, but of essential, separate manifestations of the same all diffused individuality; and in these natural trinities, which are everywhere, we find one universal law, which has been called the "law of circularity."
>
> The Supreme intelligence has so arranged all forces that they work from a centre out into operative usefulness and back from operative usefulness into a centre.

Here we cannot but pause to recall Swedenborg's teaching in the "Divine Love and Wisdom," that God is one in Whom is a trinity of love, wisdom, and use, corresponding to the trinity in man of soul, body, and operation; and that nature is a scale

or ladder of uses, by which all things return unto God which is their source, and that the end or purpose of creation lies in the very lowest things of nature as their uses, which end is, "that all things which are created may ascend by degrees from lowest things to man and through man to God the Creator from whom they originate." (Divine Love and Wisdom, n. 65–68.)

By way of illustration the Archdeacon proceeds: —

> Of the current of the blood as it performs its beneficent function of bathing the net-work-like interior of some bone in the extremity of the body it might be said, "It comes out from the heart and comes into the extremity: again it leaves the extremity and returns into the heart. Inasmuch as all that exists that is stands forth, must have been principally in being as a first principle in the Infinite Mind, our Lord here bids us think of Him as eternally being in the Godhead as some unspoken thought is in being in your mind before it is uttered. From this infinity of the universal generative mind He "comes out," He is as it were "uttered," "spoken."

Why does not the Archdeacon here complete the figure by using the Divine language itself: for what is that which is uttered and spoken but the Word? And that surely our Lord was: "The Word which was in the beginning with God and was God, and which was made flesh." (JOHN i, 1–7). The preacher continues: —

> He was the river of the water of life described by Ezekiel. That human form of Hebrew flesh and blood, that time-vesture of a body born of a woman, was the river bank that held Him in limitation. And in that form between those banks, He worked the works of Him that sent Him. . . . And finally, having illuminated the dark cloud of life with a silver lining that can never pass away, having planted the seeds of noble thoughts that were destined slowly to change the life-current of the world, having lifted the whole idea of the race, having revealed God to man and interpreted man to himself, He passes from sight, is withdrawn into the invisible.

The New-Churchman will regard this as far from an adequate statement of the doctrine of the Divine trinity and of the function of the Divine-human, or of our Glorified Lord and Saviour in his distinct and forever enduring Divine personality, as the one and only God, who in his ascension by no means returned into the invisible, but rather, became that eternally radiant

form and person of God in which the Father is henceforth forever brought forth to view and made visible to man.

But the doctrine of correspondences, being based on the eternal law of the relations of those things invisible from the beginning to those things made in which they are manifest, has come to stay with the Christian world, and is, like all laws, to be learned slowly and by study; and German and English pastors, and Christian teachers everywhere, will, we may be sure, more and more resort to this doctrine as a mercifully and divinely revealed method, both of interpreting the Bible and of vindicating its holiness and its Divinity.

FRANK SEWALL.

AN EXAMINATION OF SWEDENBORG'S DRAFT OF THE "ARCANA CŒLESTIA."*

STUDENTS of the writings of Swedenborg know that his method was to write the draft of a work first and then to copy it neatly for the printer.

In the case of the "Apocalypse Explained," of which he did not publish anything, and the manuscripts of which were left incompleted, both the draft and the copy are in existence. The photolithographs give us the copy.

It is difficult to decide how much of the draft he would write before proceeding to copy. No doubt this varied. But from the appearance of the two manuscripts of the "Apocalypse Explained," it would seem that the copy was not far behind the original draft. Certainly he did not first complete a work before beginning to copy it.

DRAFT OF THE "ARCANA COELESTIA."

The printer's copy of the "Arcana Cœlestia" seems to have been destroyed. But the draft is preserved in the Library of the Swedish Royal Academy of Sciences, Stockholm.

On examining the original draft of the "Arcana Cœlestia," I met with much that interested, surprised, and delighted me. I regret that my stay in Stockholm was necessarily so short that I could not make a thorough examination at least of those codices that contain Genesis. I discovered enough to cause me to realize more fully than I had anticipated the necessity of phototyping these manuscripts at an early date, and of delaying the reprinting of the Latin text until the editor can have the

*In the next number of the REVIEW we expect to publish a companion study by Mr. Schreck, entitled "Comparison of the Printed Latin Text of the Arcana Cœlestia with Swedenborg's Manuscript Draft."—EDITORS.

phototyped manuscript before him, on which to base a critical edition.

It would probably serve little use to enter into a detailed description of those portions of the manuscript which I did have time to examine with some care. Some of the more important phases, however, will doubtless interest the readers of the REVIEW.

Swedenborg paged the exposition of each chapter separately. But bound up with each bundle of manuscript are separate unpaged sheets which contain tentative title pages, memoranda concerning subjects, and so on.

It is well known that the manuscript of GEN. I to XV, is missing, so that it is impossible to determine whether, in his first draft, Swedenborg still used the appellation, "God Messiah," which he uses throughout the "Adversaria," or was at once led by the Holy Spirit, to use the name "Lord" as explained by him in nn. 14 and 15 of the printed edition.

HOW THE INTERNAL SENSE WAS WRITTEN.

There is an impression that Swedenborg wrote out the detailed explanation of a group of verses, with illustrations, confirmatory proof passages and so on; and then gathered up the serial internal sense of such group of verses and inserted it at the head of the group. This impression has arisen from the fact that in the draft a number before a group of verses is generally left blank, which, in the print, is filled in with the serial exposition.

But this procedure would be quite at variance with the working of Swedenborg's well-ordered mind, which always proceeded from generals to particulars.

A careful examination of Swedenborg's manuscript discloses his actual method of procedure. He first wrote his translation of an entire chapter; next, he gave a summary of its spiritual contents; next, he copied the chapter, clause by clause, following up each several clause with its internal sense. When he had completed this serial general exposition of the internal sense of the entire chapter, he entered upon the detailed explanation,

illustration and confirmation of the internal sense of each clause, by groups of verses. He left a number blank at the head of each group to save himself the labor of twice copying the text and its internal sense. When, later, he prepared the clean copy for the printer, he made up the blank number by copying the text of the group of verses from his original translation of the chapter, and then the general exposition as written by him in his first draft (repeating the text and its internal sense in clauses) and crossed off each group of text and exposition as copied.

At first he copied out the exposition of single verses; later he took groups of verses. This may be seen by referring to any edition of the "Arcana Cœlestia."

To his serial general exposition of the internal sense of an entire chapter, he at first gave no title. Later he entitled it "Expositio"; then, "Sensus Internus"; and in Exodus, "Explicatio," "Expositio," "Expositio Generalis," and "Sensus Internus." In my subsequent notes I shall call them "Exposition."

It may be desirable to explain that the whole of this manuscript draft, as it came into the possession of the Academy of Sciences, was unbound. It was bound later, by Augustus Nordenskiold. The manuscript volumes or "codices" were subsequently numbered in pencil on the inside of the cover. This numbering was done without regard for the contents, in consequence of which it does not indicate the proper succession of the volumes.

CODEX 10.

As indicated above, the manuscript, as preserved in the Library of the Swedish Royal Academy of Sciences begins with GEN. xvi.

Volume II was published in Parts, of which each contained the explanation of a chapter and other material, and was fur-

nished with a special preface. His tentative title pages give 1749 as the year of publication of Parts I, II, III; and 1750 as that of Parts IV, V, VI. In the print they all have 1750 as the year of publication.

The draft further shows that the Prefaces were to be printed in "Great Primer Italique," the motto (MATT. vi, 33) in "Double Pica Italique." He also wrote a memorandum "*num ut prius*," that is, whether to adopt the same style as in the first volume.

SPECIMENS FROM CODEX 10.

In Part II occurs an explanation of the parable of the man who had not on a wedding garment.

Among the memoranda belonging to the exposition of GEN. XVIII (Part III) is the following: —

SODOMA.

Amor imperandi ex malo, et amor imperandi ex falso.

Si ^{50}*multum boni, adjunctum, per tentationes aut* ^{45} ^{40} *pugnas, aut* ^{30} *alios status affectionis* ^{20} *boni aut affectionis* ^{10} *veri.*

TRANSLATION:

SODOM.

The love of ruling from evil, and the love of ruling from falsity.

If there be ^{50}much of good, adjoined, by ^{45} temptations ^{40} or combats, ^{30} or other states of the ^{20}affection of good or of the ^{10}affection of truth.

The reader will see at a glance that Swedenborg here gives in a sentence the spiritual sense of the numbers used by Abraham in pleading for the preservation of Sodom. It is a most succinct and admirable summing up of the laws of the Divine Providence relating to the salvation of mankind.

We fail to find this concise putting of the story in the writings as published. While the correspondence of the numbers is given practically as here, the application differs from that given here.

On a sheet twice the width of the manuscript is the following exposition of GEN. xix: —

CONTENTA.

1. *Duo viri sunt Divinum Humanum et sanctum procedens. Loth ibi bonum charitatis intellectuale.*

Agitur hic de ultimo judicio, ac de separationi tunc bonorum a malis. Per Lothum repræsentantur boni, per Sodomam et Gomorrham mali: et quod separatio facta per adventum Domini, quod assumsit humanum, e quo sanctum procedens.

1. *Agnitio Divini Humani et sancti procedentis Domini, a bonis, et horum agnitio et humiliatio.*

2. *Quod invitatio ut sit apud eos, et confirmentur in bono.*

3. *Quod mansit apud eos, confirmavit in bono, et purificavit.*

4. *Mali in genere autem contra bonum charitatis.*

5. *Rebellio eorum, et excandescentia contra Divinum Humanum et sanctum Domini.*

6. *Quod bonum eis manifestandum.*

7. *Exhortatio ad* eos ex amore.*

8. *Quod si in bono possent frui eos affectionum bonis, quæ offerebantur,* et quod sic agnoscant Divinum Humanum et sanctum Domini.*

9. *Sed quod usque obstinarent se magis contra verum et bonum, quod prorsus rejicerent, utcunque agnoscent alterum.**

10. *Cum enim vellent inferre* bono charitatis, quod potentia tutatum sit a Domino.*

11. *Quod mali tandem reducti sint in talem statum, ut non amplius viderent quod verum et bonum.*

12. *Quod omnes salvati sint qui in bono charitatis;*

13. *et quod mali non possint aliter ac perire, et ab eorum malis bona separari.*

14. *Quod apud bonos etiam mala essent separata a bonis, quia incredulitatem induxerunt.*

15. *Exhortatio ad eos, ut resistant* malis, ne pereant.*

16. *Quod vi potenti a malo detenti sint, et corroborati in bono.*

17. *Adhuc exhortatio, ut sit in bono et in illis quæ bona sunt, nec placeret ei malum.*

18. ————————* *imbecillitatem.*

19. *Humiliationem propterea quod vellent salvari esse, dicentes quod non abstinere possint quia e malo cogitent.*

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* Wherever this sign occurs, the MS. is obscure. My time was too limited to enable me to make a more careful study of the words.

20. *Petens ut ex affectione veri liceat.*

21. *Responsum quod liceret,*

22. *ex vero charitatis, ex conscientia.*

23. *Ultimum judicuum; quod salvati quibus bona charitatis in vero fidei.*

24. *Quod mali in infernum, quod describitur per sulphurem et ignem.*

25. *Quod apud eos sit nullum verum, nec ullum bonum, sed occuparent modo falsa et mala.*

26. *Quod voluntarium prorsus vastatum sit et perditum.*

27, 28. *Quod Dominus cogitavit die status damnationis eorum,*

29. *et quod per Ipsum salvati sint qui in bono charitatis.*

30. *De statu Ecclesiæ novi spiritualis,* primum, *quod inchoat a bono charitatis, et quod affectiones boni et veri sint;* secundo, *quod bonum charitatis incipiat hebetari et obscurari;*

31–33. tertio, *quomodo adulteratur bonum charitatis in obscuro illo;*

34, 35. quarto, *quomodo adulteratur verum fidei in obscuro illo.*

36–38. *Fides Ecclesiæ qualis sit repræsentatur quoad bonum tale per Moabum, et quoad verum tale per filios Amonis.*

TRANSLATION:

CONTENTS.

The two men are the Divine Human and the holy proceeding. "Lot" there is the intellectual good of charity.

Here the Last Judgment is treated of, and the separation at that time of the good from the evil. The good are represented by Lot, and the evil by Sodom and Gomorrah; and that a separation was effected by the Advent of the Lord, that He assumed the human, from which is the holy proceeding.

1. Acknowledgment of the Divine Human and the holy proceeding of the Lord, on the part of the good, and their acknowledgment and humiliation.

2. Invitation for Him to be with them, and that they may be confirmed in good.

3. That He abode with them, confirmed them in good, and purified them.

4. But the evil in general were against the good of charity.

5. Their rebellion, and their wrath against the Divine Human and the holy of the Lord.

6. That good is to be made manifest to them.

7. Exhortation to them, from love.

8. That if they were in good they could enjoy the goods of affections, which were offered, and that thus they acknowledge the Divine Human and the holy of the Lord.

9. But that nevertheless they made themselves more obstinate against truth and good, that they rejected these altogether, howsoever they acknowledged another.

10. For when they wished to do violence to the good of charity, it was mightily protected by the Lord.

11. That the evil were finally reduced to such a state, that they no longer saw what was true and good.

12. That all were saved who were in the good of charity.

13. And that the evil could not but perish, and goods be separated from their evils.

14. That with the good also evils were separated from goods, because they induced unbelief.

15. Exhortation to them that they should resist evils, lest they perish.

16. That by a mighty force they were withheld from evil and strengthened in good.

17. A still further exhortation, that he be in good and in those things that belong to good, and that evil should not please him.

18. ———————— their weakness.

19. Humiliation for the reason that they wish to be saved, saying that they cannot abstain because they think from evil.

20. Praying that it may be allowed from an affection of truth.

21. Answer was made that it is allowed,

22. from the truth of charity, from conscience.

23. The last judgment; that they are saved who possess goods of charity in truth of faith.

24. That the evil go into hell, which is described by brimstone and fire.

25. That with them there is no truth, nor any good; but only falsities and evils occupied them.

26. That the voluntary is entirely vastated and destroyed.

27, 28. That the Lord thought on the day of the state of their damnation,

29. and that by Him those who are in the good of charity were saved.

30. Of the state of the new spiritual Church, *first*, that it begins from the good of charity, and that there are affections of good and truth; *secondly*, that the good of charity begins to be dulled and obscured;

31–33. *thirdly*, how the good of charity is adulterated in that obscurity;

34, 35. *fourthly*, how the truth of faith is adulterated in that obscurity.

36–38. What the faith of the Church is, is represented as to such good by Moab, and as to such truth, by the sons of Amon.

On comparing this with the corresponding "Contents" in the work as printed, it will be seen that, while they agree in general, there are a number of variations which are of value to the student of the internal sense.

Another large sheet, on which Swedenborg wrote his translation of GEN. XX, contains memoranda, among which are the following: —

Quod homines habent secum multa scandala, et multas ideas de statu Domini cum in mundo, nec habeant ideam alicujus Divini nisi quod amor sit per quem conjunxit,

et quod illa applicabilia sint ad ideas angelicas quæ sic restituuntur ex sensu interno Verbi.

TRANSLATION:

That men have with them many scandals and many ideas concerning the Lord's state when in the world, and do not have an idea of any Divine except that it is love by which He has conjoined,

and that these things are applicable to angelic ideas which are thus restored from the internal sense of the Word.

This is an important teaching nowhere else presented in this way. It reveals the condition and the principle to be observed in leading men to the internal sense of the Word and thus to the acknowledgment of the Divine Humanity of the Lord Jesus Christ.

Another large sheet contains progressive memoranda on the same chapter. First he noted down an exposition of the first nine verses, beginning

1. *Domini instructio in cœlestibus et spiritualibus fidei*, etc.

(Verse 1. The Lord's instruction in the celestial and spiritual things of faith,) etc.

These memoranda on the nine verses are all crossed off.

Three of them, he copied and also crossed off.

Then he wrote the exposition of eighteen verses, which seems to have furnished the material for n. 2497.

No. 2495 begins with an important statement about the Word in the internal sense being for angels and also for men who while on earth are among angels. This is omitted in the printed number.

CODEX 80.

Codex 80 constitutes a manuscript which was marked by Swedenborg on the fly-leaf, "GEN. xxii, n. 2760 *ad* 2870."

While the "Arcana" manuscript is written on paper of folio length, but half the width of a folio, Codex 80 is in quarto, and was at first intended as printer's copy, for it is very neatly written, more neatly than the printer's copy of the "Apocalypse Explained," and bears on each page the direction as to the type to be used, "English Roman." The handwriting grows less and less careful, and eventually it became his first draft. The directions as to the use of type occur no more after n. 2813.

In binding this manuscript a leaf was inserted which gives the Preface on the front, and on the back an article (crossed off) on the "*induitio variorum statuum a Domino*," (the putting on of various states by the Lord).

It interested me greatly to notice that, thus early, Swedenborg intended to write somewhat fully about miracles, a subject on which he wrote several sketches toward the close of his career.

In n. 2870 of the manuscript he began a treatise with the descriptive title: "On Miracles, and that at this day, about the end of the age, none are to be expected." He wrote four numbers on the subject, but crossed them off. He changed the title to "On Man's Freedom," but wrote nothing on that subject here. The draft of the treatise on this subject of Freedom (which he published in n. 2870 to 2893) is found in Codex 8.

CODEX 9.

Codex 9 (GEN. xxiii, xxiv) contains memoranda as to the use of the literal sense, and as to the contents of these chapters. Indeed there is an article as to what the internal sense of Chapter xxiv treats of.

CODEX 8.

Codex 8 is interesting from the fact that it is made up of Swedenborg's translation, and of the serial internal sense, of Chap-

ters xxvi to xxxii, xxxiv to xxxviii; and of the translation (but not the internal sense) of Chapters xxxix to xliii; together with memoranda on the general contents of each chapter and the treatise on "Man's Freedom."

SPECIMENS FROM CODEX 8.

"Caput xxvi, Genes." (Story of Isaac in Gerar and in Beersheba) is followed by his translation of the chapter.

"*Explicatio ad Cap.* xxvi: *Gen.*" is followed by the clauses of the translation, each followed by the spiritual meaning: just such a presentation as he gives at the heads of groups of verses, as, for example in nn. 3363, 3366 of the printed editon. He crosses off the verses, or groups, containing respectively verses 1 to 3; 4 and 5; 6 and 7; 8; 9; 10 and 11; and so on.

At the end of this exposition of the chapter, separated by a line, is the following, *not* crossed off: —

Agitur in sensu interno de doctrina fidei cui adjuncta rationalia, seu de apparentiis veri, quæ capi possunt, quia videri a rationalibus hominis: et quod primum apparentiæ propiores detegerentur, sed quod illæ successive non caperentur, inde remotiores, et tandem remotæ, quæ solum fuerunt e sensu literali Verbi, et quod illa caperentur, et sic quod doctrinæ spectant hæc rationalia quæ crassæ essent; et quod Dominus his obscuris adjunxit Divinum, et quod alioque non caperentur, et ideo permiterentur, et producerentur falsa interiora.

Præf: quod Verbum ——— sit in litera, at si homo sit in sancto, et credit ibi historica, et quæ non intelligit, quod usque credat inibi Divina, quod et si in bono vitæ, quod nexum habeat cum cælo, et per cælum cum Domino.*

Quod infantes si in pio innocenti legunt Verbum, et historica ibi calleant.

Quod Judæi usque ad hunc diem sint, secundum verba Domini, quod progenies illa ne periret, est quia in sancto sunt cum legunt Mosen et prophetas, et sic quod ex angelis in illum sanctum, erga Verbum, et ex Verbo possint in interno sensu Verbi esse: et sic quod usque nexus sit qualis in Ecclesia Judaica prius, sed non veri ———— qualis in Christiana si ————* bono vitæ.*

TRANSLATION:

In the internal sense the subject treated of is doctrine of faith to which rationals are adjoined; or appearances of truth, which can be compre-

hended, because they can be seen by man's rationals: and that first the nearest appearances would be disclosed, but that these in succession would not be comprehended; hence the more remote ones, and finally those most remote, which were only from the literal sense of the Word, and that these would not be comprehended, and thus that doctrines would regard these rationals which would be gross; and that the Lord adjoined the Divine to these obscure things, and that they would otherwise not be comprehended, and therefore they would be permitted, and interior falsities would be produced.

PREFACE: that the Word is holy [?] in the letter, provided man be in holiness, and believes the historicals there, and what he does not understand he nevertheless believes to hold things Divine, also if he is in the good of life, that it has connection with heaven, and through heaven with the Lord.

That little children [have such connection] if they read the Word with innocent piety, and learn the historicals there.

That the Jews remain until this day, according to the Lord's words, that "that generation would not perish," is because they are in holiness when they read Moses and the prophets, and that thus they are [introduced] from the angels into that holiness toward the Word, and from the Word they can be in the internal sense of the Word; and that thus there is still a connection, such as there was in the Jewish Church formerly, but not——— such as in the Christian Church, if ——— the good of life.

The first paragraph gives the substance of the published "Contents" of the chapter, but in different form. The material entitled "Preface" was not used.

After Swedenborg's translation of GEN. xxvii (crossed off because copied for the printer), we find the following exposition of the internal sense — *not* crossed off: —

Agitur hic in sensu interno de Divino Rationali Domini, quod Dominus per Illud faceret Naturale Divinum. Bonum Naturale est Esau, Verum Naturale est Jacob, et quod Divinum Rationale quoad Bonum amaret bonum vitæ, seu affectionem boni in naturali, at Divinum Rationale quoad verum, amaret verum vitæ seu affectionem veri in naturali; Jischak ideo, amavit per Bonum vitæ seu per affectionem boni comparare sibi verum vitæ seu affectionem veri, Rebecca autem vicissim; ideo hæc de Esavo et Jacobo; Naturale suum fecit Dominus Divinum per vitam veri seu affectionem veri, hoc est, Jacobi; at usque per continuum influxum per bonum vitæ seu affectionem boni, inde est quod omnis benedictio quæ data est Jacobo, intellectum sit bonum vitæ seu Esavi, in cogitatione erat Esau, in externis vero inde separatis Jacob:*

Naturale fit novum sicut generatio omnis hominis est, quod primum fiat per illa quæ veri seu fidei sunt, sed in affectionem eorum influit bonum a bono vitæ seu affectione boni; postquam autem regeneratio facta est, tunc bonum vitæ seu amor boni primas agit, et verum vitæ seu affectio veri secundas, inde est quod de Esavo dicatur eum dominari, et exsolvit jugum e collo.*

Implantatur primis temporibus verum in bono, sed postea cum implantatum est, tunc bonum implantatur vere, et fit versura, sic ut non amplius ex vero bonum agat, sed ex bono verum; est indoles boni tunc acquisita; et tunc non amplius reflectit super verum, sed ex bono ut a suo sponte fluit verum. Dominus Naturale suum eodem ordine Divinum fecit.

Constat dein quomodo Jacob se submisit Esavo, et dominum suum agnovit. (Cap. xxxiii.)

TRANSLATION:

Here in the internal sense the Lord's Divine Rational is treated of, that the Lord by means of It made the Natural Divine.

Natural Good is Esau, Natural Truth is Jacob, and that the Divine Rational as to Good loved the good of life, or the affection of good in the natural, but the Divine Rational as to truth loved the truth of life, or the affection of truth in the natural.

Isaac therefore loved to acquire the truth of life or the affection of truth, by means of the good of life or by means of the affection of good, — but Rebecca the reverse. For this reason these things [are written] concerning Esau and Jacob.

The Lord made His Natural Divine by means of the life of truth or the affection of truth, that is, Jacob's; nevertheless by means of the continual influx through the good of life or the affection of good, hence it is that all the blessing which was given to Jacob, was meant for the good of life or for Esau. Esau was in the thought, but in the externals separated therefrom was Jacob.

The Natural becomes new as is the generation of every man. It is first effected by means of such things as are of truth or of faith, but into the affection of them inflows good from the good of life or from the affection of good. But after the regeneration has been accomplished, then the good of life or the love of good takes the first place, and the truth of life or the affection of truth, the second. Hence it is that it is said of Esau that he shall have dominion, and that he will remove the yoke from his neck.

At first, truth is implanted in good, but afterward when it has been implanted, then good is implanted truly, and a turning takes place, so that he no longer does good from truth; but from good, truth. A disposition of good has then been acquired; and he then no longer reflects upon truth, but truth flows spontaneously from good. The Lord made His Natural Divine in the same order.

It appears from this how Jacob submitted himself to Esau, and acknowledged his dominion. (Chapter xxxiii.)

Here again, we have a new version of the contents of the chapter. In some respects it is unique, differing in style from Swedenborg's usual exposition.

CONDITION OF CODEX 8.

I wish to call the especial attention of those having in hand the phototyping of the manuscripts to the fact that Codex 8, containing this and other equally valuable material, needs very early attention at their hands, for of all the manuscripts the paper here used is the poorest, it seems to have been handled much, is broken in places, and will be the first to perish.

E. J. E. SCHRECK.

THE SPIRIT AND THE FORM OF PREACHING.

In their seasons of discouragement, it is probable that Paul's expression, "the foolishness of preaching," has occurred to many ministers; and that with it has arisen the question, either of their own unfitness for the work, or else, whether the method of preaching which has come down from ancient days is adapted to this age, or to a dispensation in which all things are to be made new.

But let us at least not misunderstand the apostle. For he says: —

> Christ sent me . . . to preach the gospel; not with wisdom of words, lest the cross of Christ should be void. For the word of the cross is to them that are perishing foolishness; but unto us who are being saved it is the power of God. . . . For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. . . . And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God. I was with you in weakness, and in fear, and in much trembling . . . not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. (I Cor. i, 17–21; ii, 1–5.)

And again he says: "Woe is me if I preach not the gospel." (I Cor. ix, 16.)

If it is man who is preaching, it is folly; if it is God speaking by man, it is power. This must be true to-day.

At about thirty years of age, the Lord Jesus came forth from His silence, and began to preach, and to repeat the words of His forerunner, saying, "Repent, for the Kingdom of heaven is at hand."

This word 'repent,' or 'repentance' (μετανοία), means, not a mere change in the actions, but in the spirit and purpose of life. It means the inner life as well as the outer. It is the re-

nunciation of self throughout. And if Paul is true to his Master's word, he means by the preaching of the cross not only the preaching of God's self-renunciation, but the preaching of the need of man's taking up his own cross and following Him; and we are reminded that whoever is unwilling thus to follow Him is not worthy of Him. The only true preaching, then, is the preaching of the necessity of taking up the cross and following Him, and of the way and the means of following Him. This, and this only, should be the burden of our message in preaching. This must never be absent from the minister's sermon. He may lecture, but he cannot preach, without this. The lecture has its place, but not to supersede the sermon. Thus far we have thought of the sermon in the light of Paul and the literal gospel. The one forbids the substitution of the enticing words of man's wisdom for the message of the Spirit; the other "repent ye," rightly translated, (μετανοειτε — change your minds) means the regeneration of the mind or inner life. It means a new birth; a new creation; a new growth in heavenly-mindedness; and the preaching of this, to be successful, involves what Paul calls "the power of the Spirit," without which, as our Lord assures us, we "can do nothing."

And now, have we any specific New-Church teaching about the spirit and purpose of preaching, which has come to us through the opening of the spiritual sense of the Word? Doubtless there are many passages which would reveal this purpose, but the one familiar to us, through which the answer to our question clearly shines, is found in JOHN xxi, 6, where the risen Lord, in the object lesson with which He both began and ended His teaching of His disciples (See LUKE v, 4–6), taught them how to become successful, literally as catchers of fish, spiritually as fishers of men. "Henceforth thou shalt catch men." "Cast the net on the right side of the ship, and ye shall find." The church of the past has understood the passage symbolically or as a comparison, as indeed it was spoken; but it is reserved to the New-Church reader to understand it spiritually. Twice only is the passage alluded to by Swedenborg, and two

separate answers, or answers on two separate planes, are given as to the way to teach or to preach. In the one case (Apocalypse Explained, n. 600) the ship or boat is spoken of as being doctrine or truth external to the teacher or preacher, the right side being the life side of that truth. That is, the sermon or instruction should, in order to be successful, keep constantly in mind the life side of doctrine, as contrasted with the intellectual or belief side. But the other explanation (Arcana Cœlestia, n. 10061) refers to the boat and its right side, not as the doctrine external to the teacher's state or character, and its right side as the life side or practical side of that extraneous doctrine, but it places the doctrine or the boat in the heart of the teacher, and interprets the casting the net on its right side as "to act and teach *from good*," which must mean from a state of love of the use of such teaching in the heart of the teacher, which seems to be equivalent to a "love for" the work of "saving souls," which we know is prescribed as the true aim and end of the ministry. (Doctrine of Charity, n. 86.)

But this advanced or regenerate state (for is not this what it must mean?) is not likely to exist in the young minister, when he first leaves the farm, or the counting room, or the workshop, or even the college or seminary, to preach the kingdom of God. Unlike the Saviour, he does not wait until he is spiritually thirty years of age before he begins this work. If this state were a *sine qua non*, it would be wrong to call upon our young men to enter upon this work, but we should wait for the Lord to reveal it to them. More or less of the selfhood mingles inevitably with the call. They cannot yet, perhaps they will never in this world, be able to speak or lead from a state of good in the will, according to the interpretation of the right side of the ship in the "Arcana."

We read of this progressive state of the minister in "True Christian Religion," n. 155, where the illustration which is given to each by the Lord is modified, first, according to the state of his mind as formed by doctrine, true or false, and afterwards according to the state of his will, which Swedenborg terms "dis-

position," which undoubtedly means a regenerate state (See Arcana Cœlestia, n. 10061). This is the ship's right side in the deeper sense of the words and it is the meaning of the right hand in the words, "let not thy left hand know what thy right hand doeth"; that is, let no thought of self rule in right actions; for here the left and right are not complementary, but in opposition, as in the parable of the sheep and the goats.

But since the minister need not be regenerate before he begins his work, this object lesson in JOHN xxi is also explained as meaning *to teach the good of life* (Apocalypse Explained, n. 600) instead of teaching *from a state of good of life.* And here we learn what the spirit and purpose of preaching should be with all ministers, young or old. Let this thought begin with us on Monday morning, and continue until Sunday night: what do our people need for their spiritual uplift during the week to come? What will lead them in the way to heaven? We may be capable only of a sense of duty, or a love of truth, but this, if constantly remembered, will grow into something better. Put away the love of pleasing, the love of popularity, the dread of friction, the fear of criticism, and speak in love, not in authority, the truth which the people need. Mingle with them in order to know what they need. In the study, look up to the Lord, that He may help us to perceive what they need. Begin the message with the Divine approval, and end it with thanks to Him.

It is this thought of the spirit and purpose of the preacher as it applies to all, and which is especially taught by the Lord in this passage, which I would particularly impress. This spirit should go with us always; this purpose should be at the heart of all our work as ministers — so to speak, so to act, so to teach, and lead, that our people shall, if possible, be led towards heaven. All things are subordinate to this purpose.

This purpose should dominate all questions of subjects or of methods of preaching. No rules can be of much value which pass it by. On the vexed subject of the line of cleavage between the heavenly and earthly, religion and reform, for example, the

real question which we should individually ask of ourselves and of the Lord is, what is my purpose? Is it in accord with the Lord's command to cast the net on the ship's right side? Is it to lead men to heaven? Is it inclined to present the truth as something abstract, authoritative, hard, and cold, with the idea inwardly cherished that we have done our full duty if we tell the truth? Do we forget the tender things implanted in all souls by the Lord — so tender that they cannot bear the crisp, frosty air of truth? Do we forget the bruised reed and smoking flax? Are we inclined to scold, to have in mind special individual faults, which we are too cowardly to correct in private? Then we are surely wrong. There may be times, there doubtless are, when we must go back to the work of John the Baptist, but they are very rare. The Lord denounced the Pharisees, and drove the money changers out of the temple, but He knew how and when to do it. Certainly no private message should be given in public.

I believe as a general proposition, that nearly always the members of a congregation will be content to listen to any needed truth, whether it stops in mid-air or reaches down to the bed rock of human affairs, if only the spirit and purpose of the minister be right. But if it be right, the basis of his teaching, even when it comes down to the plane of statesmanship, or politics, or socialism, or temperance, or peace, or war, or recreations, or anything else, will be found in the ten commandments, which are the laws of heaven written on the bed rock of earth — the finger of God, the spirit, engraving upon the granite the laws of heaven. One question should be, Will my utterance call forth natural feeling or spiritual aspiration?

Again, as to the question of truth and personality, of which Phillips Brooks treats first of all in his lectures to theological students,—I look back to the time when all personal expressions or native peculiarities of every kind were discouraged among our ministers. The truth was deemed sufficient. Everything in the way of literary style, or of secular illustration, or of gesture, or emphasis, or anything which reminded the hearer

of the person or personal gifts, brought a questioning look or a critical word. As Mr. Giles told it once, the truth must flow through a man like water from a spout. But now we know that a man's personality, whether that of a minister or anybody else, was given him to use. The main question is, is the preacher's *purpose* right, and is he faithful to the revealed truth? And no one but himself can know.

Once *extempore preaching* was frowned upon, as giving enthusiastic spirits their coveted opportunity. Without questioning the possible danger (for it is a danger) if one has this gift, and can rule his own spirit as he should, he will be a more useful man than one who depends upon manuscript. But it is also true that if he is really to be successful, he has deeper temptations to overcome. Although he is to use his personality, he must not, unless he expects real failure (I mean spiritual failure, failure to lead men heavenward), he must not use his personality excepting in such a manner and with such a purpose as to bring heaven nearer to earth, and to lead his hearers to follow the upward way.

To my apprehension, the deadest of all pulpit utterances is the verbally memorized one. The mansucript, if properly mastered beforehand, as of course it should be, leaves one far more free, natural, genuine, and forcible. There is nothing so lifeless (unless the thought of an old, outgrown manuscript) as the committed sermon, unless one has a memory so phenominal, and a confidence so great, as to leave him free. This special danger will probably never be ours, but it is mentioned only as one illustration of the principle that "it is the spirit that quickeneth; the flesh [without the spirit] profiteth nothing."

The ship which the spiritual fisherman is to use is the revealed truth or doctrine, and the net which he lets down is his own personal spirit and method, or adaptation of the truth, by which he seeks to catch men. But the purpose is more vital than all rules or methods. Later on in JOHN xxi, the chief apostle's spirit is brought to judgment, and the true purpose enforced: "Simon, lovest (ἀγαπάω) thou me? Yea, Lord,

thou knowest that I have affection (φιλέω) for thee." Even Peter does not claim to love Him in the deepest, truest way — not as God, only as a personal friend. But now we read the test of a true spirit in the minister: "feed my lambs and my sheep."

By what method will men thus be fed? — for the sheep of His flock are men. They will hardly be fed by a constant repetition of the old familiar formulas of a minister's thought, as they come from his memory — thoughts which once perhaps contained life, but which do so no longer. Only these thoughts will feed which come to him livingly, daily, newly, from the Lord; only those which by assimilation in his own interior thought and life have received the stamp of his own personality, and go forth with more or less of the vital power of love. The poet of the Christian year says, "New every morning is Thy love"; and he speaks of "new mercies," "new thoughts of God" "new hopes of heaven," as coming down daily from above. In a similar way should the interest of the minister in his people, as well as his thought, assume new forms continually. The taking of the multitude of fish by casting on the right side means, among other things, we are told, the perception or comprehension of innumerable truths which without the spirit of love would be unknown. Let us never rest satisfied with our putting of things, but in the spirit of service to those in need, and perhaps to those who are perishing from neglect, seek for a new spirit and a more vital message continually.

The relation of New-Church preaching to the revelation of the spiritual sense of the Word is a subject by itself. I can only make a few suggestions. My own experience has proven the truth of the statements in "Sacred Scripture," n. 56, that the doctrine of genuine truth cannot be obtained by the science of correspondences, and therefore that it is better for man (and therefore for the minister), to study the Word in its literal sense, at least for practical or sermonic purposes. But of course the letter of the Word, to a New-Churchman, will reveal many things which no one else will recognize. This is what I under-

stand to be meant by the translucency or transparency of the precious stones of the New Jerusalem and its gold like clear glass, as contrasted with the common and opaque stones of the walls and buildings of the old Jerusalem. The spiritual sense, if useful in sermons, must be exhibited in those texts which reveal it without recourse to argument. The good people in the churches of long ago never failed to see in the journey of Israel a picture of the journey to heaven, nor did they fail to see, more or less clearly, in Moses, the Prophets, or the Psalms, the things concerning the Lord. It is reserved for the wisdom (?) of the days of the higher criticism to lose this vision. The New Church should be able to restore it, deepen it, and enlarge its scope immensely.

In the matter of the literary form of a sermon, it should go without saying that everything should be avoided which draws the attention away from the spirit of the message to the form. But here we can lay down no rigid rules, for each man must be himself; and it is also true that with some hearers a literary style may lead on to something better. For myself, I have kept two simple directions in mind — the one, to use the shortest word or phrase which will convey the thought, and the other, to use the Saxon word rather than the one of Latin or Greek derivation. For while the latter may please the ear better or appeal perhaps more to the intellect, the Saxon belongs to the heart and the common life. Did we ever analyze Lincoln's Gettysburg speech, and observe its Saxon structure? Browning's language has been characterized by Henry James as "an imperfect conquest of the poetic form," yet glance at one of his gems. I refer to the familiar opening of the poem entitled "Rabbi Ben Ezra":—

"Grow old along with me:
The best is yet to be—
The last, for which the first was made.
Our times are in His hand
Who said, 'a whole I planned;
Youth shows but half; trust God,
See all, nor be afraid.'"

Every word except one, of Saxon origin; every word except two of one syllable, the two being "along" and "afraid." And so, if our hearts are true, our language will incline to be simple, natural, close to the ground, void of all ornament, save that which comes forth from within, as it is quite possible it may.

Another lesson which I think we all need to learn better is that of unity and clearness, not to say brevity, in a sermon, as contrasted with the vagueness and abstraction and lack of apparent purpose which we have latterly heard so strongly criticised in printed sermons. A simple lesson, not prefaced by an introduction, not obscured by elaboration, not exhausted; for exhaustion of the subject is quite sure to exhaust the listener. A child of ten or twelve, perhaps of seven or eight, may well be before the mind as the listener. Or, occasionally, there is room for a sermon which will have the effect of creating an atmosphere of heaven, without conveying a special thought. There are many different kinds of food for the human being, some being absorbed without digestion, but a spiritual diet must have wisdom behind it. Different occasions, places, conditions, demand continual adaptations. No two are alike.

We have doubtless had more or less experience in the thinning out of congregations, and no doubt have had our doubts about our fitness as preachers. But we must remember that it may not be our fault. After one of Beecher's rebuking sermons a lady came and said to him: "it is easy to preach but hard to practice." His well-known reply was, "I find it easy to practice." "Do you really, Mr. Beecher?" "Yes." "How can that be?" "Preaching is my practice." The humor, however, does not remove the difficulty. The true minister will not limit his practice to preaching. No doubt some are driven from church because they fail to appreciate a judgment. A young man who had listened awhile to Phillips Brooks said to his friend: "Either I shall have to cease listening to him or else I shall have to live a different life." Congregations may be thinned out by the truest preaching, yet our problem is, to lead all to live the better life; to make it so real, so possible, so beau-

tiful, that they will be led to choose it. But we must not forget that the real New-Church life is a higher life than the world is ready to follow, perhaps even if it could be presented by a Beecher or a Brooks.

But it is time to pause. What has been said, while partly an ideal presentation, is also partly the product of some forty-eight years of experience — years of shadow far more than sunshine; and yet accompanied by encouraging evidences, more or less clear; by signs of help from the great world unseen, and of kindly support from the friends who are not unseen.

The main thought which I have tried to present is the minister's need of a right inward spirit. If anything needs to be added to this, it would be, the need of the blessing of an inner conviction of the presence with us of the Divine Father in the Person of our Lord Jesus Christ. With this, we should be able to "bear all things, believe all things, hope all things, endure all things." Without this in some form and degree, success is doubtful; with it, we can never really fail.

I have spoken of the form as well as the spirit of preaching, and of some methods which are suggested by experience. And yet, as already said, we can lay down no fixed and rigid rules. Our styles will differ with our faces. And so, at last, we are compelled to return for our one invariable law to the spirit that quickeneth, that walks unseen in our midst, that says, "I am the Way, the Truth, and the Life," "I am the Light of the world." We are called back in our wanderings to Him who laid down His life for all men, and who asks us, ministers, to lay down our lives for the brethren.

JOHN GODDARD.

THE FUTURE OF RELIGION.

EMPEROR WILLIAM some years ago was credited with having said, "The Western world is gradually becoming Buddhistic." Those who laughed at that expression then cannot do so now. Slowly and in disguise, but nevertheless surely, this old Asiatic world-conception is creeping over us, supplanting orthodox Christianity and irresistibly wielding its magic power over educated minds. Unlike Mahomedanism it does not conquer by the sword. It uses the more subtle and effective weapon of logic and persuasion, and its "adepts," or teachers, are already found in every nook and corner of the civilized world.

There is no denying the fact, that, if the nineteenth century was materialistic the twentieth is becoming more and more pantheistic. Dr. Charles Eliot's little pamphlet on "The Religion of the Future," which incorrectly has been styled "the herald of a new religion," has at least one great and undeniable merit, namely, it sums up the general feeling among the educated classes of our time in regard to religion. It offers nothing new. It simply states some indisputable facts, and it does so honestly, squarely, and fairly. Very few of our modern thinkers have had the courage to speak out so frankly as does the former president of Harvard College. His booklet, therefore, can safely be taken as a true indicator of present conditions on the religious field; it shows what o'clock it is. We therefore will quote a few sentences from it in corroboration of the above statement. "The infinite spirit pervades the universe, just as the spirit of man pervades his body, and acts consciously or unconsciously, in every atom of it." And of "the new religion" as he calls this pantheism he says, "its God being the one infinite force; but this God is not withdrawn or removed, but indwelling, and especially dwelling in every living creature." We further read, "The scientific doctrine of one omnipresent, eternal Energy

[observe the capital E], in forming and inspiring the whole creation at every instant of time and throughout the infinite spaces, is fundamentally and completely inconsistent with the dualistic conception which sets spirit over against matter, good over against evil, man's wickedness against God's righteousness, and Satan against Christ."

Now, we ask, what is this but pantheism pure and simple? None of our modern adepts of Buddhism would have the slightest objection to subscribing to it. If this idea of God is not Buddhism itself, it certainly is the John the Baptist of it, paving the way for the very thing that lurks behind it.

This is not written to criticize Dr. Eliot's pamphlet. Let us repeat what is said above, that we believe he has correctly read and interpreted the signs of the times. The writer believes that an occidentalized and refined Buddhism is about to dethrone orthodox Christianity and occupy the place which the religion of Jesus has kept for nearly twenty centuries. But he does not believe that this attenuated and diluted modernism is going to be the final outcome of the critical struggle in which we are now engaged. It is nothing but a station on the road of religious progress, through which the endless train of human civilization has to pass.

Materialism lies at the utmost boundaries of the human thought-realm. Pantheism is at least one step higher; it is a little nearer to the sun of truth. The next step is individualism. Along this path the march of progress has always gone in the past, and it will, no doubt, follow the same course in the future. Pantheism, however, already is pregnant with the ideas that will eventually cause it to burst open and disclose its real contents. Let us again quote our twentieth century oracle, Dr. Eliot. "The future religion will pay homage to all righteous and loving persons, who in the past have exemplified and made intelligible to their contemporaries, intrinsic goodness and effluent good-will. It will be an all-saints religion."

Now, we ask, has not this same process always in the past been the beginning of polytheism? And why should it not be

so in the future? And is not polytheism the first rude feeling after an individual God? From an all-pervading force to an individual God the step is not so long, after all, as it might seem.

But while pantheism bears within its bosom the budding sprouts of a higher world-conception, it also is infected with elements of disintegration which finally will cause it to decay and die.

Again Dr. Eliot tells us all about it in a few words. He says, "Whether it [the new religion] will prove as efficient to deter men from doing wrong and to encourage them to do right as the prevailing religions have been, is a question which only experience can answer."

So far experience has given a negative answer to this grave question. From a pantheistic point of view morality is simply impossible. The pantheist knows of no real distinction between right and wrong. All is mixed together in a vast expansion of floating dust, or less pure air, but all is air or wind just the same. One of the most plausible examples of the moral indifference that is a lineal descendant of pantheism is a decreasing respect for the sacredness and binding power of the oath. Every judge on the bench can testify to this significant fact. The oath is simply an empty mockery with those who believe in no personal God, and no personal immortality. This fact is becoming of so serious a nature that, unless there is a change in religious conceptions, there must be instituted a substitute for the oath to protect human property, rights, and life.

Another indication of the incapability of pantheism to create and maintain a moral or ethical code, is found in the increasing number of suicides, and the levity of motives that nowadays lead to that fatal step. People kill themselves for the most trivial reasons, often only because they are tired of living, or because they cannot bear the loss of a few dollars. Would they do so, if they believed in an individual God and a future life with rewards and punishments? They have not done so in the past; why, as long as human nature remains the same, should they do so in the future?

With pantheism or a Buddhistic conception of the deity and of the human soul, the same lethargic doze, which has for thousands of years kept Asia in its enthralling embrace, asleep and knowing of no progress, will gradually enclose Europe and America in its iron grasp, weld an unbreakable chain of Chinese stagnation around our progressive spirits, and make an end of our glorious civilization. It has done so in Asia; why should it not do the same here?

There is only one salvation from this terrible fate, only one way out of this prison, wherein already so many strong spirits — Dr. Eliot among the rest — are brought to sleep under the influence of Asiatic pantheistic opiates. The New Church points to this way out towards the light. Back of pantheism, back of the all-pervading force, back of the omnipresent energy shines the sun, from which this force is an emanation, and without which it could not exist; just as there could not be any light in the material world without its sun as its source. And within this higher sun resides its very essence and life and cause, the love and wisdom that constitutes the personal God, the Divine Humanity, the Lord, who has according to His promise come again, revealed, not in a physical body, but in the inner sense of his own Word.

A return to the old churches with their decayed dogmatical systems, is now impossible. The religion of the future will never flow in the old dried up and cracked channels. But this does not in the least menace the future of religion itself. The road may be long from modern pantheism to the lofty rationality and heart warming spirituality of the New Church, and it may lead through the dismal valley of death, but it will safely and surely take us over to the promised land, and bring us within the indestructible walls of the Golden City, the New Jerusalem, which descends from God out of heaven.

It would be preposterous to try to predict how this transition from darkness and chaos to order and light will be accomplished. But the New-Church writings are now studied to a greater extent than ever before, and the New Jerusalem is more

and more rapidly descending, being revealed to an increasing number of "adepts," who will not keep it under a cover, but spread the news of this epoch-making event abroad by all means known to this enlightened era. The New Church with its message of the fulfilled hope of the ages, of the returned Christ, is the religion of the future, and she also is the only valid pledge of the future of religion, not the hazy dream-religion of pantheism, but the living and life-giving religion which has for its foundation and cornerstone the stumbling block of pantheism and the only effective bulwark against advancing Buddhism, the Deity of our Lord.

AXEL LUNDEBERG.

FOREIGN MISSIONS.

MANY New-Churchmen have looked doubtfully at favorable reports of the churches and especially of reports of success in foreign missions. They could see no large evidence of change in the teachings of the churches, and therefore could not credit to societies of men, still acknowledging the falsities of the past, a true measure of success.

But that success of a kind has followed the efforts of the churches in foreign lands is not to be doubted. As an instance, we take the following from the last report of the British and Foreign Bible Society. It has printed in 412 languages over 220 million copies of the Scriptures; its last year's issues being its largest by a large percentage. Its colporteurs are in all lands. This is a basis for other work, and the personal influence both of the teacher and of the physician has been widespread. Disease, far more deadly than is known to us, exists in the semi-tropical and tropical lands where the missionaries labor, and it was soon found to be necessary to deal with poor sick bodies as well as with ignorant and foolish minds.

What has resulted can readily be seen. Two men go to India, both earnest, intent on Christian work; one a missionary, the other a medical missionary. The latter finds his hands so full that he has but little time to do more than tell why he left his own people to help them in their distresses, — that the love of the Lord Jesus for the sick folk had entered his heart, and he is following the Master as best he can. And as there had never been such surgery and such mastery of disease in their villages before, there are to-day, in the people's thoughts, Christian miracles once more. And the other missionary, who is no doctor, is held chiefly to the story of the Lord as the Son of Man; and the fine-spun theories of the theologians have been forgotten for long years.

Methodist, Lutheran, and Baptist, and the rest, all look alike to the Hindu. He acknowledges the Christian, and cares nothing for denominational differences, becomes impatient with them at length, and threatens to burn the books of rules and the catechisms as soon as their use has been served, namely, that of helping towards membership in the church.

And thus the Hindu and the Mongol say with Swedenborg, that henceforth all should be called Christians (Invitation X). This has long been recognised by the wiser men in the churches, as, for instance, by Charles Cuthbert Hall, in his work on the "Universal Elements of the Christian Religion." We read: —

> With something like intuitional accuracy, strong laymen of all churches are in advance of the clergy in separating the wheat of essential Christianity from the chaff of ecclesiasticism. It may be questioned whether sectarian agitation can long survive the disapproval of an intelligent, disinterested laity. (pp. 105, 106.)

But, it will be asked, What, if any, has been the doctrinal change, aside from these general truths? Has there been any dropping of the tripersonal doctrine and any acceptance in its stead of the doctrine of the incarnation; for, without such fundamental changes, these flattering appearances must be both temporary and misleading? In considering such matters their largeness must not be lost sight of. There was never a truer statement in regard thereto than that of Dr. Forsyth which was quoted in the NEW-CHURCH REVIEW for July last: "It really takes a great deal of theology to revolutionize theology" (p. 467). It is step by step, for the progress is not that of one man, but of the thinking part of Christendom numbering now many millions.

Bearing this in mind, we ask attention to some instances of change, and will introduce them with a statement by Dr. S. M. Zwemer, of Arabia, made by him about two years ago at a Conference in New York City: —

> In confronting Islam with the gospel we shall get the greatest personal and universal light upon many of the most serious current questions of theology. In using the sword of the spirit for this battle, we shall learn much of the nature of inspiration and revelation, of the power of the Holy

Ghost, of the Deity, and Incarnation or Atonement of our Saviour Jesus Christ.

The above and other passages in this paper are taken from one read by the writer at the Brockton Convention, the intention now being to bring some of its contents to help in the consideration of the general subject as it stands to-day. One of the most remarkable instances of learning by means of mission work is the following, quoted from the life of D. M. Thornton, a young Anglican missionary in Egypt: —

It was one of the unique features of the Student Volunteer Movement [an association enlisting students as foreign missionaries], that, although it embraced men of diverse thought, it was nevertheless guided by God to give expression to its spiritual basis in one pregnant phrase. The first form that this basis took was: "A belief in Jesus Christ as God the Son and only Saviour of the world." That is [as the author of the biography estimates it], a confidence of personal reliance upon Christ as truly Divine, and as the Source of salvation. A few years later this was altered so as to become more personal . . . and more Scriptural in expression, thus, "I desire, in joining this Union, to declare my faith in Jesus Christ as my Saviour, my Lord, and my God."

Several years ago, when studying in regard to our work for Japan, the writer found a similar instance. There had been a considerable weakening among the Japanese converts, due in part to Unitarian influence, and the orthodox missionaries tried to get a confession adopted involving tripersonal teaching. There was a long discussion and struggle between the white and the brown men, and finally a creed was adopted, but it was not tripersonal; it was practically the same as, but somewhat less clear and simple than, the one just cited.

The influence of the laity, referred to by Dr. Hall above, is being felt both in the home colleges and churches, and in India, China, and Japan; and among the more important instances of it has been the partial abandonment of the traditional teachings and the successful use of the simpler truths of Christian experience. This is the situation to-day, but it is necessarily a temporary one. Already there is a frequently expressed need for more definite teaching. Thornton (quoted above), in wri-

ting of work among Mohammedan people, said, "The circulation of Christian literature is the most important pioneer agency in Egypt." Dr. Underwood of Korea said, "We are largely dependent upon Christian literature for the opening of our mission stations. A number of missionaries have stated that Christian literature, to explain the Bible, is more needed at the mission stations than additional copies of the Scriptures." Ten years ago, at the Ecumenical Missionary Conference in New York, this confession was made: —

> Our cheaper religious literature, however good for us, is not suited to the Hindus. Seldom does one see a religious tract from England or America that is suitable to be placed in the hands of a Hindu. There are world-wide problems of the day which no writings of the apostolic fathers, or of medieval times can solve. . . . In order to capture the attention and regard of the best minds in non-Christian lands, we must offer to them the highest products of our intellects.

This same Conference report puts the matter strongly in the following extract, but it has been verified during the last decade: —

> In one or two generations the Japanese will be a people from whom the devil of idolatry has indeed been cast out, but into whom have entered the devils of a godless and immoral materialistic civilization. . . . In the colleges of India (in 1900), there were 40,000 students, and the number is rapidly increasing. Most of these are in the Government colleges and are virtually infidels, and are now becoming a serious danger in the land. They cannot be reached by the ordinary Evangelistic agencies.

The facts to-day are that the Bible is in nearly all lands. The Christian missionary is following after, but he has no logical message. He cannot teach the full doctrine of his church; he is held to the practical or experimental aspects of Christianity. But these appeal only to certain classes of people; to the others his message is imperfect. In China, India, and Japan the thought of incarnation is welcome, for it is not an unknown one; but it is not taught with any certitude, for it is always hampered with the idea of a Son born from Eternity; whereas the thought of incarnation, and so on, recognizes only the birth in time of

the Son which is the incarnation of Deity. Christian experience points to Jesus, while its doctrine looks and prays elsewhere. The whole position is an earnest call to the New Church for help. Not only Macedonia, but also Asia, and Africa, are calling.

The response in this country has been chiefly in the hands of the American Swedenborg Printing and Publishing Society. As the result of considerable preparatory study it was decided to issue three thousand copies of a pamphlet especially prepared. The opinion of the majority, some four years ago, was in favor of its being issued in English. Of what the results have been there has been little evidence, as but few communications have been received. The London Swedenborg Society took another course, and have had "Heaven and Hell" translated and printed in Japanese. Over two hundred copies were sold by the publisher in three weeks, but it may be some time before the result of this more costly venture is known.

The writer is in favor, first, of as complete a study as possible of the needs of the Christians among the Eastern peoples as to doctrine being made; then, of the presentation of such of the truths of the New Church as meet them most directly. Publication in the English is convenient, as it can reach many in all these lands, but it is a question whether translation is not the better way, as it is so easy to exaggerate the ability to understand our language, especially when it conveys ideas somewhat different from the usual. After word has been received as to the success of the London effort it may be well to translate some forty pages of appropriate teaching into Japanese, or Chinese, for circulation among the native pastors and other suitable classes of readers. There is probably wisdom in concentration on one people, for as soon as any appreciable effect is attained anywhere, news of it will be transmitted automatically, and the world will know of it. But whose work shall it be? It does not properly belong to the Swedenborg Society, but to the Church in its missionary capacity.

F. M. Billings.

EDITORIAL DEPARTMENT.

THE INTERNATIONAL SWEDENBORG CONGRESS.

THE International Swedenborg Congress held in London from the 5th to the 8th of July last, was in some respects the greatest event in the history of the Church. As an evidence of Swedenborg's fame and influence it will be an unmistakable landmark. The fact that so many representatives from various parts of the globe met in the largest city in Christendom, and spent four days in formal acknowledgment of Swedenborg's extraordinary services to mankind as a scientist, philosopher, theologian, and seer is sufficient to secure public attention and compel the recognition of the historian.

The social features of the occasion were as remarkable and as significant as the more formal. The attendance was said to have reached 1400; and all the meetings, the receptions, and the banquets overflowed with good cheer and genuine enthusiasm. The acquaintances and memories of such a delightful and inspiring occasion will be a lasting benefit to the Church in promoting fellowship and unity. Ideas were interchanged and new ideals were formed charged with the energies of a common purpose. In these ways the Church has become a wider community and a more concrete social body with ties knit by direct personal relations.

Every effort was made to get representative men as speakers, and the papers read presented from various points of view thoughtful interpretations of Swedenborg's character and work. The result will be taken in the future as an index of the well-informed opinion of the period after more than a century of study and reflection. It would not be fair to attempt a summary of this opinion based upon impressions received at the time of the reading. The papers will no doubt be published in a memorial volume, and it will then be easier to make a digest and form an estimate of their value.

Aside from the general significance of the Congress in testifying to Swedenborg's greatness as a religious teacher, two features stand out as remarkable indications of a wider appreciation of the man as

a citizen and as a pioneer student of the special sciences. Curiously enough it is in physiology that scientific men seem agreed that Swedenborg achieved greatest success as an investigator and interpreter of nature. It was through physiology that Swedenborg passed to the study of psychology as a natural science, and his mastery of the functions of the brain enabled him to penetrate the intimate relations of soul and body and to realize the amazing complexity of the life of the soul. It seems therefore entirely fitting that Swedenborg's contributions to physiology, especially his contributions to the physiology of the brain, should have received a large share of the attention of the Congress. It was in this part of the program that the Congress touched the general current of the history of science, and where Swedenborg's achievements were set forth by such representative professional scientists as Prof. Martin Ramström of the University of Upsala, Dr. Max Neuburger, Professor of the History of Medicine in the University of Vienna, and the learned Dr. Rabagliati. These names extended the influence of the Congress into professional circles and testified the wider appreciation of Swedenborg's labors in those circles, where heretofore it has been the habit to ignore him.

Another happy augury was the full and distinguished representation of the Swedish Nation and institutions. The Swedish people, and more particularly the Swedish House of Nobles, were formally represented by Count Wrangel, the Swedish Minister to England. The Swedish Royal Academy of Sciences was represented by Professor Lönnberg; the University of Upsala and its Royal Scientific Society by Professor Axel Andersson; the College of Commerce, the Caroline Institute, and the Realskola, all of Stockholm, were represented by Prof. Hj. Sjögren, Professor Henschen, and Prof. Hj. Kylen respectively. These distinguished men were not merely formal representatives, but they showed in every way a warm sympathy with the purposes of the Congress and a hearty personal appreciation of Swedenborg which was very gratifying to the direct promoters of the Congress, and to all who held dear the cause in which it was especially inaugurated.

In view of these circumstances, it would seem that Swedenborg's scientific and national fame was securely established, and that his friends and the Church he was instrumental in founding, would no longer, certainly in his own country, encounter the ignorance, prejudice, and opposition which have been for so long serious obstacles to the successful promulgation and propagation of his religious doc-

trines. Indeed, it would seem that, aside from its influence in promoting acquaintance, sympathy, harmony, and unity within the body of the Church, one of the most fruitful results of the Congress will be its effect in giving Swedenborg a higher position in public estimation, thereby making it easier in general to present his claim. A century of misapprehension and misrepresentation, due largely to sectarian blindness and opposition, has impressed the public mind widely and deeply. To free this state of mind, the quiet affirmation of religious truth, and especially its exemplification, are no doubt most potent; but such an influence works slowly, and a great public demonstration like the Congress is well suited to impress the popular imagination and dispel ignorance and prejudice at one stroke. The effect is to present Swedenborg as undeniably one of the world's great men whom it is worth while to know, not only for historical reasons, but for scientific and personal religious reasons. In a scientific age it is a great step to have one's scientific position made secure. After that the task of propagating his religious opinions will be comparatively easy.

The papers read at the Congress covered a wide range of interest, and if published in one volume ought to appeal to a large class of readers. The Swedenborg Society may be trusted to produce a fitting volume and to use great energy and wisdom in its distribution. With the publicity to be obtained by placing the volume in libraries, with great publishing houses or book stores, and with reviewers, the work of the Congress might be made to enter quite largely into the life of current literature, and public attention fixed upon it for a considerable time. In this way Swedenborg's name would become attached directly with certain great religious doctrines, such as the doctrine of the Lord, the doctrine of the Word, the doctrine of life, the doctrine of the spiritual world, the doctrine of the second coming, the doctrine of correspondence, the doctrine of love, and so on. With the authority of a great name behind them, interest in these doctrines would lead to their study in the writings of the man himself. There a new light would shine, and interest in the man would give way to interest in the life illuminated by the doctrines. An interest in the life must lead to the source of life, the Lord Himself. In Him all the doctrines center and become transformed into the one doctrine of love — creative, self-revealing Love. In the light of this doctrine the history of humanity is the history of revelation, and this brings us at last to the crowning revelation of the second coming of the

Lord in the spiritual sense of His Word. When the world is brought to the acceptance of this doctrine, and into the life in accordance with it, the New Jerusalem will have descended from God out of Heaven and become established upon the earth.

It is some such thought as this that inspired the people who thronged the meetings of the Congress, and expressed itself in enthusiastic fellowship and spiritual uplift. The community of feeling and purpose which pervaded the assembly in a remarkable degree was instinct with the effort to devise methods of coöperation on a larger scale. This effort took form in an agreement on the part of the missionary boards of Convention and Conference to carry on their joint work in foreign fields more systematically and with a more definite sharing of responsibility in distributing the missionary funds. A similar provision for coöperation was made on the part of the publication agencies. These measures were adopted by joint meetings of the representatives of the bodies concerned and will no doubt receive the formal sanction of the several bodies. The sentiment of unity and coöperation found expression also in perhaps a still more important field. Among the joint meetings held in connection with the Congress, and under the stimulus of its unifying spirit, was the conference on education. Representatives of the two theological schools and Urbana University met in the well-appointed rooms at 1 Bloomsbury Street and devoted a whole morning to discussing the educational interests of the Church. The courses of study pursued at the two schools were outlined and discussed. Speeches of a more general character were made in which ideals and results of New-Church education in broad lines were suggested. The questions raised had reference to the adequacy of the present training of our theological students in view of the large field of their future work as ministers and teachers. Emphasis was laid upon the importance of putting the students in the current of history and bringing them into close sympathy with the actual conditions of human life in the world at large. It was argeed that familiarity with the doctrines of the New Jerusalem must be the first consideration, but it was pointed out that the need of interpreting the doctrines and carrying the light of them into the actual life of the world involved a competent knowledge of the world, which can be obtained only by systematic study of history as well as of present conditions. In other words, the doctrines have a human context in which their meaning must be sought, else they remain merely abstract formulæ. The discussion suggested

the idea of coöperation in the work of studying the subject of New-Church education. The Convention committee on education was mentioned, and it was proposed that a corresponding committee of the Conference might afford opportunity for combination in the work of developing New-Church education in theory and practice.

It is remarkable that the Church both in the United States and in Great Britain has done so little in the way of systematic and advanced education. From this point of view the theological schools of the Church in both countries are inadequately equipped. It is a painful reflection that Urbana University, the only representative of higher New-Church education on a liberal scale in the world, has been allowed to struggle for its existence for more than half a century in spite of the fact that it has sent out some of the most effective and best equipped men in the service of the Church. The leaders of public opinion in the Church seem oblivious of their responsibilities in this respect. There is no serious and practical consensus of opinion in the Church as a body on the subject of education. Men of means patronize outside educational institutions for good and obvious reasons; namely, these institutions afford educational advantages which are not now obtainable in the Church. When we consider the high cultural and spiritual value of the New-Church doctrines, and the high ideals of life they inculcate, it is amazing that these ideals have no organized expression in an educational system, but reliance is placed almost entirely on the institution of the outside world.

From our point of view human life is through and through an educational process. It is not a question whether we shall be educated or not, but only as to the kind of education we shall receive in the course of life. It is as irrational to leave the education of children at haphazard, or to the chances of environment, as it would be to live individually, or as a community, without plan or purpose. Educational capacities and instrumentalities need the most careful development and supervision in the best light obtainable. In other words, education needs to be organized and systematized under the lead of general principles and ideals, as much as any other enterprise, to be successful. In the New Church we have principles and ideals which the world outside lacks, and therefore we cannot depend upon the world for the true organization of educational activities and forces. It seems pitifully absurd to hear New-Church truths extolled for

their universal applicability and virtue, and see so little organized effort made to embody these truths in our educational system. It would be one of the most important results of the Congress if the sentiment of church solidacity, so profoundly aroused by the meeting, should concentrate attention upon the possibilities of organized effort in the field of higher New-Church education. Such a movement would unify the most interior and vital forces of the Church, and, in the course of time, would develop an intelligence and an efficiency in its common life of a much higher grade than we have as yet realized.

We have spoken of the community of feeling which was so active and potent in the Congress. Perhaps, after all, this was the finest product of the meeting. Perhaps the Church needs most of all the church sentiment, the church ideal, and the church sphere — the consciousness of being a spiritual community embodied in a social organization with a common faith, common ideals of life, and common forms of worship.

L. F. H.

SOCIALISM AND THE NEW CHURCH.

A STRONG and increasing pressure is brought to bear upon the periodicals of the Church to lend themselves to the cause of socialism. The reason is that quite a number of our ministers and laymen have become socialists. It will be remembered that the Church passed through a similar experience a number of years ago, when a New-Churchman's Single-Tax League was organized and a periodical published, because the Church as a whole, declined to commit itself and its periodicals to that movement for political reform. There is no objection to a New-Churchman's espousal of any reform cause that appeals to him, social, industrial, or political; indeed, it is an indication that he is putting his religion into practice as a citizen by seeking his country's welfare; but when he begins to feel that some of his brethren are not as good New-Churchmen as he because they do not think as he does about this particular theory of social progress; or when he begins to condemn the Church organization as a whole because it does not work for the cause he has adopted, and give its endorsement to it, he needs to study afresh the nature and functions of the Church and of the State. When a Church assumes the functions of the State and begins to endorse and advocate, sanction and

authorize, this or that political, or industrial, or social measure of reform, it is time for every patriot to take alarm, and array himself against that particular form of Church organization as a menace to his civil liberty. Too many hard-fought battles have already been required to throw off just such encroachments of ecclesiasticism. The New Church is so well instructed in the discrete degrees of spiritual and civil government that it is surprising that any New-Churchman should lose sight of these distinctions and wish to add to the world's confusion. Not one of us would wish to see our Church organization turn aside from its distinctive use of preaching the Gospel of the Lord Jesus Christ in His second coming, by unfolding the spiritual meaning of His Holy Word, to advocate, or even to discuss in a partisan spirit, the issues of the Republican or of the Democratic party. Not one probably would consent to our espousing the cause of the Prohibition party. There are special organs and organizations for these purposes, and it is easy to see that their fields lie distinctly apart from ours. But it seems not to be as easy to see that socialism is as distinct an issue, and that the same reason exists for not identifying the Lord's New Church with the Socialist party. And this, not merely nor chiefly because the Church organization is made up of men some of whom are conscientiously Republicans, and some not less conscientiously Democrats, Prohibitionists, or Socialists, and such a course would necessarily be divisive, splitting up the Church into as many sections as there are political parties to affiliate it with; but because in thus turning to do the work of political parties it would neglect the work given to it by the Lord. The Church cannot become the State without ceasing to be the Church. For the work of the Church is in the plane of the spiritual, the plane of heaven — it is therefore called the "vestibule of heaven" — and the work of the State is in the plane of the natural; the former is concerned with the government of the Lord, and the latter with the governments of men.

From this point of view, doubtless, the Cambridge Society, at its last annual meeting expressed grave apprehensions of the harm that may come from what has been called the "Swedenborg Number" of the *Christian Socialist*, a periodical published in Chicago. This number was devoted to showing from the writings of Swedenborg, and other New-Church sources, that they teach socialism, so-called; and the implication, therefore, is that the Church of the New Jerusalem is, or consistently should be, politically socialistic. It was

decided that some larger body of the Church should take action by some such resolution as follows: —

"Resolved, That fearing lest these assumptions on the part of the *Christian Socialist*, if silently acquiesced in, should place the New Church in a questionable light before the world, we deem it our imperative duty solemnly to declare, that as a Church, we have, and can have, no practical affiliation with any political or semi-political party, league, or movement whatever, for the reason that the Church's Divine mission is of a purely spiritual nature — assured that what the sincere acceptance of her heavenly doctrines fails to effect on the interrelations of man with man, no shrewdly devised scheme, no popular organization, in short, no mere "arm of flesh" can possibly accomplish. That, while thus defining the true sphere of the Church, we as individuals, are free to coöperate with any and all who are wisely and conscientiously laboring for the best interests of the people.

The *New-Church Quarterly* of London speaks of this with warm approval, and accepts it as its official attitude; and the NEW-CHURCH REVIEW does not hesitate to give it the same warm endorsement. If the *Christian Socialist* had gotten out its "Swedenborg Number" independently, there would be less occasion, perhaps, to take notice of it; but it was composed chiefly of contributions from New-Church ministers and laymen, with mention of their official positions in the Church. This gave the appearance of official sanction from the Church itself. And that this was not wholly apart from the intention of the contributors appears from the fact that they hoped thus to lead some socialists into membership in their societies, and they report that already they have not been disappointed, for some new members have been received from this source. While on the other hand the *Christian Socialist* hoped in this way to make converts to its cause, and it has not been disappointed, for it reports an unusually large demand for this number, and gives extracts from letters such as follows: —

The *Swedenborgian Special* has made me a Socialist, and I want to distribute some of them among my friends. A. B. T. Michigan.

J. C. W., of Colorado, sent us $20 for special copies of the *Christian Socialist* to go to a selected list of Swedenborgians. We believe this splendid donation will make many more Socialists.

We do not doubt the honesty of our brethren who engaged in this socialistic propaganda in behalf of the New Jerusalem. They believe sincerely, doubtless, that the writings of Swedenborg teach socialism. They so understand them and conscientiously interpret

them to others. They are authorized teachers of the New Church and they believe that this is an opportunity to do missionary work that should not be neglected. We have one correspondent, not a minister, but for fifty years a student of the writings of Swedenborg, who goes so far as to believe that socialism is the only Christian life in external form, and that the New-Church doctrines and socialism belong together as the soul and body make one. He holds that the preaching of socialism is the only way to preach the Gospel of the Lord Jesus Christ. He would, therefore, use to the utmost every existing religious organization, church congregation, Sunday-school, and the religious press; also every educational, social, and philanthropic means for its propaganda. He would also search the Divine Word to find it in accord with what he considers the first principles of common sense and natural law, and to strengthen this gospel of socialism with the authority of Divine Revelation as "holy, just, and good, although it necessitates the abolishment of the existing institution of private property and the law of the wage-contract." This is an extreme instance to be sure; but it seems to us to show whither the movement is tending.

Let us dwell for a little upon these tendencies, as they appear to us.

First, in the New Church, as with Christian Socialists generally, we seem to find a narrowing of the vision of what the Gospel of the Lord means and is to accomplish; for they seem to think that it is to apply to mankind only under one possible form of government and of society, namely, that of their own Utopia. Consequently, they are apt to conclude that Christianity has never been tried, except in a very small way among the early disciples who held all things in common. A man cannot be a Christian, they say, under the institution of private property and the law of the wage-contract. Christianity, then, is not suited to all sorts and conditions of men, to all races of all times and climes. It cannot reach out to men under all circumstances and call them to repentance and make them as little children in the care of their heavenly Father and lead them into the formation of a heavenly character. Men cannot be saved as individuals, they must be saved as societies. The mind seems to lose its power to perceive the operation of the Divine Providence making use of all sorts of circumstances, and overruling them, for the salvation of souls, and for the preservation of spiritual freedom, without which salvation would be indeed impossible.

Furthermore, the Word of the Lord and the writings of the Church seem to be subordinated to proving a special system of political and industrial life which may be well suited to some men, or to some races under some conditions of development. But they cease to be used as a revelation of universal principles of spiritual life. They lose their Divine authority over the mind, and cease to rule it, for they are made to serve it instead. Thus the institution of private property, which is plainly a part of the Old Testament Scriptures and is not rescinded in the New — for the Ten Commandments which forbid stealing and coveting what belongs to another are to be fulfilled to the last jot and tittle by the Lord's disciples — is ignored or explained away.

Swedenborg seems to us to teach that patriarchal and monarchical forms of government exist in heaven as an orderly result of such forms of government upon earth, and also in accordance with the law of permanence of use in the *maximus homo*, or mankind as a whole. Or, to reverse the point of view, the spiritual world being the world of causes, the cause of every form of government that can exist on earth must be there, the orderly uses of it flowing in from heaven and the disorderly uses from hell. And every angel has private property in perfect correspondence with his personal character — garments, furniture, house, land, flocks, gardens, workshops, or his own share in a general workshop in these days of division of labor, and his own tools and machinery, according to the needs and deserts of his use in the community. The common good is always composed of individual contributions which do not cease to be the property of the individual contributors by composing the common good. Indeed, they would become spiritually lifeless, useless, and worthless if they were to lose their organic relation to the individual contributor by ceasing to be his property. He must live his life into them constantly, and thus produce them by the great law of correspondences, which is the law of cause and effect — they must thus be his property — to have any use and value to others.

Thus there seems to be a fatal error in the premises of socialism, in its fundamental principle of attempting to abolish the institution of property which is established in the very nature of creation itself by the Lord. How else could anything be ascribed to the Lord Himself as His? And how else could man have anything of his own to exercise the freedom of choice upon and contribute to the common

good? Certainly the earth is the Lord's and He gives it to the children of men individually, as well as collectively. All His gifts are given individually, and thence collectively, through the consent and coöperation of the individual, so far as they are human. He gives me the place where I stand at this moment and no one else can stand on the same spot at the same time. It is mine for the use I make of it at that moment. So He may give me a field to cultivate, a lot to build my house upon, or my work-shop, alone or in company with others, under some form of tenure; it matters little what form so long as it does not interfere with the ownership necessary for the use. The principle of private property is here at the foundation of all things, and nothing can be gained by denying the principle.

So it does not seem to be established at all that the theory of socialism is founded upon the laws of creation, and is confirmed by Divine revelation in the Sacred Scriptures and the writings of the New Church. Something wiser and truer is needed for the progress of humanity, to help the world forward in the light of the Lord's second coming. It is true that we have been discussing an extreme position that few socialists hold, and we have done so because we believe that this position of our friend, which has been published in the *Christian Socialist*, shows truly the tendency of the theory and its logical outcome.

This is doubtless one of the most important practical questions of the hour in the minds of many of our people, and it ought to be thoroughly studied in the light of the writings of the Church in order that it may be wisely handled. The London *New-Church Quarterly* is devoting much space to it, and seems to us quite right in saying: —

> Nearly all writing on this subject among New-Church people, hitherto, has been directed to either the justification, or the condemnation, of the existing individualist system or of the current Socialist theories (with or without modifications in each case) by the production of passages from the Writings. We strongly incline to the belief that this is a wholly mistaken aim and proceeding. Both the actually existing industrial and social conditions, and all the various theories by which it is proposed to alter them, are, in our judgment, equally the offspring of the consummated and consummating Old Church, in the political and civil sphere — the strict analogues of the old orthodoxy and the "New Theology" in the sphere of religious doctrine. The right course for the New-Churchman, in that case, is no more to adopt the socialisms (or any one of them), or the individualism, which the consummated Christian Church has produced and is producing, and confirm it by the doctrines of the New Church, than it would be to follow that course in reference to the "New Theology" or the old

orthodoxy in the religious world. Such a proceeding, for our part, we altogether and equally deprecate in both spheres, religious and social. What is required in the case of the latter, and what we desire to promote, is direct, independent, original study of the doctrines of the Church on their sociological side, with the view of eliciting their teaching in this department. (The *New-Church Quarterly* for July, 1910, pp. 301, 302.)

The NEW-CHURCH REVIEW will gladly join in this program and will welcome to its pages such studies of the distinctive sociological teachings of the writings of the Church. We have had to reject in the past, and shall have to do so in the future if they are offered, partisan papers intended by their writers simply to promote the propaganda of current political socialism. We are glad to be able to present in this number of the REVIEW three articles bearing upon the subject which have real value, it seems to us, in the right direction.

H. C. H.

THE ACADEMY AND THE KRAMPH WILL.

No one who sincerely loves the New Church can read the volume entitled "The Kramph Will Case"* without the deepest pain and sense of humiliation. If the writers of it feel the loyalty to the Lord in His second coming, as revealed in the writings of Emanuel Swedenborg, which they profess, they must have written it in the blood of their own hearts; for it brings deep shame upon the professing disciples of the New Jerusalem to have had such a controversy as the book describes. We need not doubt the honesty of intention to do the work justly and accurately, nor the sincerity of the words in the prefatory note saying, "The conviction that posterity, no less than the present generation, should be fully informed, has led the Academy of the New Church to prepare the present history"; but we may differ from them in judgment as to the wisdom of perpetuating the record of this disgrace, and of burdening posterity with it. Moreover, every wise man knows that history cannot be written while events are taking place, and especially that the history of a controversy

* "The Kramph Will Case." The Controversy in regard to Swedenborg's Work on Conjugial Love. By the Academy of the New Church. Bryn Athyn, Pa. 1910. 530 pp. 8vo. Cloth. $1.00.

cannot be fairly written by a zealous participant in it. Hence we find before us, not a history, but an instance of special pleading, a protest from the Academy that it has been wronged and martyred for defending the writings of the Church. And the history of the Church is searched from the beginning to show that it is in the direct lineage of this noble martyrdom; while all the distressing details of this recent trial of the Kramph legacy, in which the legal status of the Church was jeopardized and her good name tarnished by discreditable newspaper reports far and wide, are marshalled from letters, and documents, and stenographic reports of the courts and of the Academy's own stenographer, to strengthen the claim that it has been wronged, and that its interpretation of a certain doctrine is the only true one; and that any doubt or denial of that interpretation is a denial of the Divine authority of the writings of the New Church itself, and thence a denial of the Lord Himself in His second coming.

We have said before in reference to this matter that it has seemed to us like a great judgment visited upon the New Church for its purification. The controversy over the meaning of the passages in Swedenborg's work on "Conjugial Love" is but the manifestation of a severe temptation trial through which we are passing, and in which the Lord is meeting, and fighting against, serious evils, and their attendant falsities, in us from the hells. At such times there is always need of the exercise of great patience and of renewed efforts to practise charity, or brotherly love. The Academy thinks itself right in its interpretation of these passages concerning the evils of scortatory love, and the Convention is equally certain that it is wrong. Both parties to the controversy have implicit faith in the Divine authority of the writings of Swedenborg when properly understood and applied to life. The earnestness of this faith and the gravity of the question at issue make the temptation trial, and the consequences which must follow the practice of truth or falsity, all the deeper. The result must be the separation of the false from the true, the evil from the good. This is always the result of a general judgment. It is most prayerfully to be hoped that the separation may be in the souls of individuals in such a way that every member of the Lord's New Church may be saved by the truth, which is to be saved by the Lord.

There seems to be no difference of opinion now about the evil of fornication and concubinage. Formerly the Academy seemed to hold that when engaged in with one woman only, and with a prefer-

ence for marriage, they are neither good nor evil, provided they cannot be restrained (p. 459). The emphasis at least seemed to be laid upon this formerly; but now attention is called to the quite inconsistent statements that accompany it in Mr. Odhner's "Laws of Order." From this latest publication of the Academy we take the following: —

> It may be admitted that the use of the word 'duty' does not seem to exactly express the teachings of the Writings which the whole book, "Laws of Order," presents. As the author of this work states more than once, fornication and and concubinage *are evils*. It would, therefore, seem improper to use the word 'duty' with regard to them. The Writings do not use this word in this connection, but they do use the word 'necessity.' With some men salacity for various causes is so great that it cannot be wholly restrained without injury; it is the part of wisdom to restrain the love of the sex, but if this cannot be done wholly, then so far restrain it that its going forth shall not destroy the conjugial. (p. 464.)

The book also calls attention to the fact that the expression 'duty' in relation to the matter originated from a question asked by Mr. Seward, and was not of the Academy's choosing; although it was defended by Mr. Odhner, and in a way, it is claimed, that was misunderstood by his opponents. But the point to which we now wish to direct attention is, that through the experiences of this controversy and of the Kramph trial in which the Academy feels that the controversy has culminated, a considerable modification of its expressions with regard to the doctrine seems to have taken place. For which we have reason to be thankful. The book closes with a copy of the paper prepared by the Rev. Alfred Acton as a part of the Academy's brief presented to the Court in Lancaster, after the decision of Judge Smith that Swedenborg's teachings in certain portions of "Conjugial Love" are contrary to the laws of the Commonwealth and opposed to public policy. The paper is entitled, "Swedenborg's Teaching on Conjugial Love not Contrary to Civil Law or Public Policy." It may perhaps be regarded as the latest revision of the Academy's interpretation of this doctrine. Here we find what seems to be an entire renunciation of the interpretation that fornication and concubinage are ever anything but evil. After freely acknowledging that they are contrary to civil law, even when engaged in under the fullest restrictions indicated by Swedenborg, the brief continues: —

But not even with such a man, — with no man indeed, — does Swedenborg say that fornication is good.

Fornication (he says), because it is a lust of the natural man not yet purified, is therefore an evil. But (he adds) just so far as it approaches to a purified state, so far that evil becomes a lighter evil, for so far it is washed; thus so far as fornication approaches to conjugial love, which is the purified state of the love of the sex (Conjugial Love, n. 452). (p. 510.)

Now we come to what seems to us the main difficulty with the Academy interpretation. It is now admitted that Swedenborg never says that fornication or concubinage are good. It is almost admitted that he always says that they are evil. He does say, we agree, that the love of the sex, from which they may spring, is intermediate.* And we understand him to teach that this *love of the sex* may remain intermediate, even when a man is tempted so sorely that he falls into the sin of fornication or concubinage, so long as he does not confirm himself in the love of the evils of fornication or concubinage. We understand that Swedenborg is treating of them merely as lesser evils, and not as a means whereby the chaste love of marriage may be developed, or received from the Lord and heaven. They are presented simply as lesser evils, not so grave as to destroy the conjugial — without the preservation of which man can never repent and receive the chaste love of marriage and thus enter heaven. Therefore, the permission of these evils to save men, who are not in a state to

* Bishop Pendleton, in his Introduction to Mr. Odhner's "Laws of Order," makes the very grave mistake of adding, as the definition of the word 'intermediate,' "neither good nor evil." This has added greatly to the Academy's confusion of thought on the subject. Mr. Acton's brief now admits that the "love of the sex," being of the natural man not yet purified, is unchaste and evil (p. 461). Swedenborg himself says, "Good and evil being opposites there is an intermediate, and in that there is equilibrium, in which evil acts against good; but because it does not prevail it abides in the endeavor. Every man is brought up in this equilibrium, — which as it is between good and evil or what is the same between heaven and hell is a spiritual equilibrium, which gives freedom to those who are in it. From this equilibrium the Lord draws all to Himself, and the man who from freedom follows is led from evil into good and thus into heaven. So it is with love, especially with marriage love and with scortatory love. This love is evil, and that is good. Every man who hears the Lord's voice, and from freedom follows it, is introduced by the Lord into marriage love, and into all its delights and satisfactions; but he who does not hear and does not follow, introduces himself into scortatory love — and into its delights at first, but afterwards into its repugnances, and finally into its miseries." (Conjugial Love, n. 444.)

altogether restrain themselves, from the loss of all possibilities of salvation. But the brief says: —

That Swedenborg is not treating of pellicacy merely as a lesser evil, a milder and less grievous state of an evil man; but is treating of it as a means whereby the chaste end of the good may be preserved, is further shown — if further showing be necessary — by his teaching in the last paragraph of the chapter on fornication. The paragraph is headed "That pellicacy is preferable to wandering lust provided it be not engaged in with many [more than one], nor with a virgin or one undeflowered, neither with a married woman, and is held separate from conjugial love" (Conjugial Love, p. 460), and immediately afterwards come the words, "When and with whom pellicacy is preferable to wandering lust has been pointed out just above." This refers to the preceding paragraph on the subject, "That with those, who by reason of various causes cannot yet enter into marriage, and who by reason of salacity cannot moderate their lusts (*libido*) the conjugial may be preserved if the love of the sex be restricted to one mistress" (Conjugial Love, n. 459). It is clear, therefore, that it is only with the over-salacious that "pellicacy is preferable to wandering lust." It is equally clear that it is said to be preferable with these, only because with them it is a means of preserving the conjugial. Had Swedenborg meant that it is preferable merely or mainly because it is a lesser evil, then there would be no reason for restriction to the over-salacious. For, with all men, whether they have the end of chastity, or are at heart the veriest adulterers, pellicacy must certainly be regarded as preferable to wandering lust, that is, if we regard merely what is a lesser evil for society or for the man who is in the love of evil. But Swedenborg's teaching is addressed only to those who will to hear the truth and obey it, to those who desire the conjugial, and "prefer" it; therefore, the restrictive clause, "When and with whom pellicacy is preferable to wandering lust has been pointed out just above." It is preferable only with the over-salacious, with those with whom "immoderate and inordinate lust (*libido*) cannot be restrained," and it is "preferable" with these only because it is a means "whereby the conjugial may be preserved from perishing." (pp. 511, 512.)

What this means is shown in an explanation of Bishop Pendleton's statement in his introduction to Mr. Odhner's work, "Laws of Order for the Preservation of the Conjugial." The interpretation of Swedenborg there seems to be, that conjugial love, or a chaste love of marriage, is actually derived from and promoted by this limited fornication and concubinage, if a man is over-salacious and cannot marry. What an encouragement to men to consider themselves in this situation! We read: —

The actual words of the teaching are, conjugial love "may be derived *through* (*per*) fornication." It is not derived *from* fornication or love of the sex, for then these would be its origin; nor is it derived *in spite of* fornication; but with

some it may be derived *through* fornication, that is through fornication as a means, wherein, as the Writings teach, a refuge is found that a more restricted and tempered state may be induced and whereby "the conjugial may be preserved" (Conjugial Love, n. 459). (p. 461.)

Now notice that the interpretation of the Academy makes this provision operate only for the men of the Church, "to those who will to hear the truth and obey it, to those who desire the conjugial, and prefer it." It applies also only to the over-salacious in the Church. Moreover, it is the Divinely appointed means by which they can receive the conjugial, which is salvation; therefore, they must practise fornication or be lost if unmarried; they must practise concubinage or be lost if unhappily married.

The whole trouble, it seems to us, with the interpretation is in making the *use* of fornication and concubinage by such men of the Church "intermediate" means. Swedenborg says that the love of the sex from which they proceed is "intermediate," because either good or evil loves, either the chaste love of marriage or the impure love of scortation, may be derived from it; but he never says that the *use* of fornication or concubinage, even as a means of preserving the conjugial, is "intermediate," "neither good nor evil." This is a pure inference on the part of the Academy which we consider utterly unjustifiable by any passages which they have found or can find.

Moreover, we consider their adding to the word '*through*' the expression, "that is, through fornication as a means," wholly unwarranted. The words which follow in the same connection in the number cited seem to us to forbid it, namely: —

> But with what caution and prudence chaste conjugial love may proceed through fornication, and from what imprudence unchaste or scortatory love proceeds through it, will be made clear in what follows. (Conjugial Love, n. 445.)

Our interpretation is, that the love of the sex, which in itself is "intermediate," in passing through this experience, which in itself is evil, is turned either toward marriage or away from it. The chaste love of marriage in the former case is derived from the love of the sex, not by the act of fornication, but by the choice of, or preference for, marriage instead of scortation. Swedenborg says this choice may be made equally well if the love of the sex does not put itself forth in act, and he says it in this very number (Conjugial Love, n.

445), and in this very connection, as if to prevent this very inference made by the Academy. The fornication is not an orderly means of preserving the conjugial at all, but is an evil permitted by the Lord only to prevent a greater evil, namely, the inordinate indulgence of lust which would hopelessly destroy the conjugial. Hence such expressions as those used by the Academy are unwarranted and most pernicious in their influence; deadly falsities of doctrine likely to destroy instead of save. And in saying this we have no doubt that our brethren, who are thus misled themselves, earnestly desire to be instrumental in the Lord's work of saving the lost. Hence the more deplorable and dangerous is their error, as we believe. They speak of this permission of evil for the over-salacious as "The Law of Order for the Preservation of the Conjugial." We call it rather "The Divine Over-ruling of Disorder." And they speak of it as the "allowances which the Lord holds out" to the man of the Church as the only means of rescue from the loss of "the pearl of Christian life" (p. 463), thus helping on, as it seems to us, the downfall of tempted men, instead of strengthening them in this fearful battle against their lusts, upon the Lord's victory in which depends the spiritual progress, not only of the man himself but also of mankind upon earth and in heaven.

Thus, while we note with gratification the willingness of the Academy to modify some of the expressions used in the past in relation to this matter, we regret to find that the essential falsity of the interpretation remains unchanged.

H. C. H.

BIBLICAL AND DOCTRINAL STUDIES.

THE DECLINE OF THE CHRISTIAN CHURCH.

MATTHEW xxiv, xxv.

IT is not practicable here to study minutely the solemn discourse of our Lord on the mount of Olives in answer to the question: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" But the essential idea to be kept in mind in reading its manifestly symbolic language is that, while the literal prediction relates to the impending destruction of Jerusalem and the end of the Jewish world or the Jewish age, the underlying spiritual theme is the decline of love and faith in the coming Christian age and in the consummation of this age the beginning of a new Christian Church.

Four successive stages in the decline of the spiritual life of the church to its utter perversion and extinction in all save the few elect are here foretold.

First, the Lord forewarns his disciples that many false teachers would come in the name of Christian truth, and hence there would be doctrinal wars and conflicts of angry passions, schism, and heresy, resulting in a famine of all knowledge of good and truth, pestilent falsities, and a partial subversion of the church. But all these things are only the beginning of sorrows.

Then would follow a period when the spiritual principles represented by the disciples would be still more perverted and rejected, and all Divine things for which the Lord's name stands would be held in contempt and aversion by the evil. Offended in him, unfaithful brethren would cherish deadly enmity among themselves and against the good. False preaching would lead many astray. And as faith became more and more iniquitous, so love would wax cold. But he that endured the trial of these dark days faithfully to the end might still be saved. And when this Gospel of Divine truth should be made known in the whole Christian world, so that the evil might be without excuse of ignorance, then would come the end.

That end was to be a state of spiritual desolation, when the Roman spirit of dominion and worldliness would make the church such a waste and ruin as the Roman legions made the holy city, leaving not one stone upon another of its sacred temple. Therefore, since everything holy in the church had become an abomination, those who would save their heavenly life must flee to the mountains of Divine love, those in neighborly charity must not go down again to a lower intellectual belief, and those cultivating the good of faith must not return back to a doctrinal state of life.

In its last state none in the desolated church could conceive any good of Divine love or nurture any heavenly innocence without imminent peril of falling away and thus incurring the most woeful kind of eternal death. To prevent this deadly sin of profanation the church must be removed from all internal acknowledgment of spiritual things to merely nominal faith and formal worship. But the faithful should pray that their flight or removal from internal love and innocence be not too much hastened by the wintry cold of self-love or by the warmth of an external sanctity in which personal ambitions and worldly interests are the sole animating motive. For inasmuch as more interior Divine truth had been given to the Christian Church, it would reach an extreme of perversity and profanation, and in its last evil days there would be great spiritual tribulation, such as had not been before and never would be again. But for the elect's sake those days should be cut short before all perished in eternal death.

In this consummated church nowhere would any genuine Christian truth be found, but only falsified Scripture and the false doctrines of men, who yet could speak so plausibly and put on such a specious appearance of piety as to deceive even the good were they not divinely protected. But the Lord gave warning that these false prophets would make the understanding of the Word a wilderness, and the inner chambers of the will secret devices of the love of their own preëminence. The revelation of heavenly light into the night of such minds would be dissipated like the lightening flashing from the east unto the west. Thus the faith of the church at the last is a carcase to feast the foul vultures of human reasonings that confirm its falsities.

But following these afflictions of faith the sun of Divine love would consequently be darkened, the moon of neighborly charity would not

give her light, the stars of heavenly knowledges would fall, and the very foundation virtues of the heavens be shaken. Then would appear a new revelation of Divine truth from heaven to the mourning believers of earth. The Son of Man, as the Word itself, would come in the clouds or obscure ideas of the letter in its own celestial power and spiritual glory. And by this influx and evangel of Divine truth from the angelic heavens the elect of the Lord, the good and true in every state of spirituality from internal to external, would be gathered together into a new church.

The parable of the fig tree teaches that the appearance of natural or external goodness, making human affections more tender and quickening fresh thought, will be the sign that the old Christian age is ending and the summer of the new age is beginning. "This generation," said the Lord, "shall not pass away" till the historical fulfilment of all these predictions, and the Jewish race shall survive till they are spiritually fulfilled. But though the internal love and external faith of the Christian Church should perish, the Divine truth itself shall abide forever.

But the Father alone, not even the angels, knows in its particulars the state of the Christian Church when about to be judged of Divine truth and rejected of heaven. It would be like the Most Ancient Church, when it was their meat and drink to live for self, and evil was married to falsity and falsity to evil, till they perished in the inundation of their own wickedness, and the few righteous ones remaining in those last days found safety in the new Church of Noah. So the coming of the Son of Man would take the good and the true and reject the evil and the false.

The disciples therefore, should watch and be ready for this day of the Lord, which will come upon the wicked like a thief in the night. Then blessed will it be for the faithful and wise servant. But the evil servant shall be cut off from the spiritual privileges of the church, which he has abused, and have the lot of hypocrites, the sorrows of evil and the rage of falsity.

The three parables in Matthew's Gospel, which seem to be the conclusion of this discourse, describe the judgment of Divine truth in the spiritual world at the end of the age upon the immense multitude of departed spirits gathered there during all the Christian centuries. The wise virgins admitted to the marriage feast of heaven are those whose intellectual faith is the flame of heavenly love. But

the foolish virgins are those that have no love in their hearts and therefore their light of faith goes out in the midnight hour of judgment. Similar is the lesson of the use of the talents. The good and faithful servant is obedient to the truth and does the things which he knows; therefore he enters into the heavenly joy of his Lord. But the religious knowledge that has made the wicked and slothful servant no better will be taken from him in the day of reckoning, and he will be cast out into the outer darkness of hell. The sheep on the right hand of the Son of Man sitting on his throne of judgment have ministered to him by works of brotherly kindness, but the goats on the left hand are in faith alone. "And these shall go away into eternal punishment: but the righteous into eternal life."

BAMAN N. STONE.

THE DUAL EXPRESSIONS IN THE WORD.

IN the "Arcana Cœlestia" treating of the synonymous expressions in the Word it is shown that where two such expressions come together, one refers to truth and the other to good, and that they represent a marriage. Thus we read: —

> In the historicals of the Word good and truth cannot be represented otherwise than by a marriage, for this is really the case with them, for there is a Divine marriage between things celestial and spiritual, or what is the same, between those things which are of love and those things which are of faith, or again between those of the will and those of the understanding. The former are of good, the latter are of truth. There is such a marriage in the Lord's kingdom in the heavens; such also in the Lord's kingdom on the earth, that is, in the church; such a marriage in every man, in every single thing of him, yea, in the veriest singulars of all. That which is not in such a marriage does not live. Yea, from that Divine marriage there is such a marriage in universal nature, and in every particular of it, but under other form and appearance; otherwise nothing whatever would there subsist. (Arcana Cœlestia, n. 2173.)

Here it is shown that there is a marriage of good and truth in the Word, in heaven, in the Church, and in universal nature. This marriage is a marriage of good and truth, and in nature there are everywhere representative images of this marriage. The origin of all these is in the Lord Himself in the union of the Divine Love and the Divine Wisdom in Himself and from Him. In the Word this marriage is represented in the dual expressions which oftentimes appear

to be repetitions. These dual expressions have given rise to many false deductions, as in the case of the two names of God in the Old Testament, Jehovah and Elohim, from which has sprung the theory of two or more manuscripts as the sources of the account of creation, the garden of Eden, the flood, and other portions of the Word. Also the two names Jesus and Christ are now used as the basis of a theory concerning Jesus as the imperfect human personality that appeared in the world, and Christ as the ideal developed afterward by the church. These theories, however, are based on a misunderstanding of the use of dual names and expressions in the Word. To see the fallacy of these theories it is necessary that we gain a clear idea of the use of such expressions in the Word.

Swedenborg in the number already quoted continues as follows: —

> Because there is such a marriage in everything, therefore with the Prophets every matter is expressed in a twofold manner, especially in Isaiah — one expression referring to what is celestial, or to good, and the other to what is spiritual, or to truth (see nn. 683, 793, 801). That in everything there is a resemblance of a marriage, may be seen above (nn. 718, 747, 917, 1432). Hence it is that the Lord's good is represented by Abraham and His truth by Sarah. (*Ibid.*, n. 2173.)

This duality is seen everywhere in nature, especially in the sexes in all forms of the animal kingdom, and in the appearance of sex in the vegetable kingdom. But the most perfect illustration of it is shown in the human body. The head contains the two brains, the cerebrum and the cerebellum; the one is the organ of the intellectual faculties, the other of the will. From the dual nature of the brain and nerves, this duality is impressed on the whole body; as in the two eyes, ears, nostrils, the two sides of the body, two lungs, two arms and feet; and where there is but one organ it has its dual parts, all portraying the marriage of good and truth, for they act as one in the performance of the uses belonging to the parts.

The Word itself as the ultimate expression of the Divine Love and the Divine Wisdom is full of the proofs of this Divine Marriage. The two names of God, the two names of the Lord, express His qualities of Divine Love and Wisdom operating for the reformation and regeneration of man. For this reason there are two accounts of creation, which describe, not material creation, but the new creation or regeneration of man. In the first chapter of Genesis the regeneration of the spiritual man from truth is described, in which only the

name Elohim is used. In the second chapter, where Jehovah is used, it is describing the regeneration and the state of the celestial man as to love or good. Wherever these names are used they are employed with the most exact and scientific precision. The same thing is true of the use of the terms Jesus and Christ. The Lord's operation from love is expressed by the name Jesus, His operation from truth by the name Christ. When the two names are used together the marriage of good and truth is expressed. These dual expressions are not mere rhetorical phrases; they actually express and bring down to us the very influences flowing forth from the Love and the Wisdom of God.

In further explanation of this subject we read: —

> They who are in the internal sense can know instantly, and indeed from a single word, what subject is treated of; and especially can they know this from the connection of several words. When a different subject is taken up, at once the words are different, or the same words stand in a different connection. The reason is that there are words peculiar to spiritual things, and words peculiar to celestial things; or, what is the same, there are words peculiar to matters of the understanding, and others to matters of the will. For example, the word 'desolation' is predicated of spiritual things, and 'vastation' of celestial things; 'city' is predicated of spiritual things, 'mountain' of celestial things, and so on. The case is the same with the connective expressions. And (what cannot fail to be a matter of surprise) in the Hebrew language the words are very often distinguishable by their sound; for in those which belong to the spiritual class the first three vowels are usually dominant, and in words that are of the celestial class, the last two vowels. (Arcana Cœlestia, n. 793.)

Speaking still further of these expressions we read: —

> With man there are two lives; one, of the things of the understanding; the other, of the things of the will, and these lives are most distinct from each other. . . . When man is described in the Word, he is described with distinctiveness as to the one part and as to the other. This is the reason of the repetitions, and without them the description would be defective. And the case is the same with every other thing as it is here with the will and the understanding, for things are circumstanced exactly as are their subjects, seeing that they belong to their subjects because they come forth from their subjects; a thing separated from its subject, that is, from its substance, is no thing. And this is the reason why things are described in the Word in a similar way in respect to each constituent part, for in this way the description of each thing is full. (*Ibid.*, n. 801.)

When we know this principle, which is the reason why there are two expressions in the Word, we can see the fallacy of many of the positions taken by the higher critics and the modern theologians.

Swedenborg throughout his theological works calls attention to these expressions as proof of the Divine Marriage of good and truth in the Word. At the time he was publishing the "Arcana Cœlestia," Astruc noticed the same thing and formulated the theory that the occurrence of the two names Jehovah and Elohim in the early chapters of Genesis was proof that the accounts there contained of creation, the Garden of Eden, and the Flood, had previously existed in two distinct manuscripts, which some later writer combined into one account. Swedenborg proves that the origin of this duality is in the Divine Marriage of good and truth in the Lord Himself. Astruc and the higher critics who follow him ascribe their origin to entirely distinct and separate sources. What God has joined together in the Word they endeavor to put asunder.

Speaking of these expressions it is said: —

> Readers of the Word who pay attention to it can see that there are dual expressions in the Word that seem like repetitions of the same thing; as for example, brother and companion, poor and needy, waste and wilderness, void and emptiness, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment, and so on; which expressions seem to be synonymous, and yet they are not; for brother, poor, waste, void, foe, sin, anger, nation, joy, mourning, and justice, are predicated of good, and in the opposite sense of evil; while companion, needy, wilderness, emptiness, enemy, iniquity, wrath, people, gladness, weeping, and judgment, are predicated of truth, and in the opposite sense of falsity. (True Christian Religion, n. 250.)

In one of the passages quoted above Swedenborg says: —

> Because there is such a marriage in everything, therefore with the Prophets every matter is expressed in a two-fold manner, especially in Isaiah — one expression referring to what is celestial, or to good, and the other to what is spiritual, or to truth. (Arcana Cœlestia, n. 2173.)

In addition to this principle we may call attention to another namely, to the doctrine of degrees; for in the Word the discrete degrees of good and truth are described, and these are indicated by appropriate representatives, words, and phrases; then also the opposites of these are described.

It is evident that these qualities of the Word are embodied in its original languages, as is also shown in the passage already cited which speaks of the Hebrew language. How far these qualities are embodied in any particular translation of the Word will depend in

large measure on the skill and intelligence of the translators in the application of these principles. As the translators who are not of the New Church have no knowledge and acknowledgment of these principles, it is evident that they cannot apply them in the translation of the Word, because they do not even know them. That this is true is evident from an examination of any translation. In the Authorized Version for instance, we find the Hebrew word meaning gladness (*sim-ghah*) is translated variously, gladness, mirth, pleasure, and joy. It is translated gladness 32 times, and joy, joyfulness, or rejoice, 47 times. The Revised Version has generally followed the Authorized Version in the translation of this word, although in a few instances it has changed the word joy to gladness, and in few instances gladness has been changed to joy. These changes have been made for the most part where the translation of the word in the Authorized Version is changed in the same or in adjacent verses; but the Revised Version in some such cases makes the translation uniform. It is evident, however, that the translators have no idea that there is any special significance to be attached to the dual expressions in the Word, for in both cases the terms for joy and gladness are hopelessly mixed when compared with the original Hebrew.

Swedenborg points out that this duality of expression is particularly manifest in the Prophets, and especially in Isaiah. In the latter prophet the skill of the translator is taxed to the utmost, because oftentimes the various related terms are brought together in close proximity. The chapters seem to be so constructed in some parts as to bring the various synonyms together. In other places many closely related words are crowded into the text. A striking instance of this is found where the various names of feminine ornaments and clothing are given in Isa. iii, 16–24.

The first chapter of Isaiah is a beautiful example of the dual expressions and dual clauses; also of the opposites by contrast. Here the spiritual and the celestial terms stand in clear light. The series begins, "Hear, O ye heavens, and give ear, O earth"; and the contrast continues throughout the chapter. In the second chapter we find a gathering together of many words relating to height and their opposites; but in the various translations no attempt is made to give any systematic translation of these terms by which the shades of meaning in the Hebrew are preserved in the translation.

We have noticed also, that although Swedenborg lays down the principles on which the Word is constructed, he has not made a translation in which these distinctions are always preserved. His indexes and many of his quotations are made largely from the Latin of Schmidius; and we find in his treatment and translation of words a very wide variation from a rigid uniformity. How much this is due to merely quoting Schmidius, and how much to the more comprehensive meaning of Hebrew words than of the words of other languages, requires much time and study to determine. However, the study of the Hebrew in the light of the general principles given by Swedenborg will open the stores of wisdom embodied in its expressions, and eventually lead to a much more perfect version of the Scriptures than is at present available in the English language.

JOHN WHITEHEAD.

THE QUESTION OF EVIL.

ALL questions about the fate of the wicked involve the fundamental question as to the nature and reality of evil.

The appeal to Swedenborg's writings to determine whether or not punishment is endless and hell eternal, raises questions of meaning and interpretation, which in the end leave some doubt. Such doubts cannot be settled without the key to the interpretation of apparently conflicting passages. This key is the principle which gives us Swedenborg's point of view, or the pre-supposition he holds as to the nature and reality of evil, in other words his concept of evil.

In particular we must consider in this connection the questions of, (1) Those who have conscience and some capacity for spiritual life; (2) Ultimate salvation; (3) The lower earth and its pits; (4) Places in hell; (5) The ruling love; (6) Confirmed evil; (7) The natural ultimate.

A careful reading of passages leaves a decided impression that Swedenborg in the early part of the "Diary," written in 1747–8, held that the evil are finally redeemed, and he interpreted the facts from that point of view; but later (n. 5830, written after 1757), he changed his mind and viewed confirmed evil as fixed eternally. Apart from some passages in the early volumes of the "Arcana Cœlestia," his published writings seem to be unanimous in this latter view. It

should be borne in mind that the statements in the early part of the "Diary," and in the early volumes of the "Arcana" are based on experience that belonged to the period before the Last Judgment.

After all is said, however, it is clear to the writer, that there must be a more complete collection and arrangement of references, and in addition to this, there must be a serious effort made to get at Swedenborg's concept of evil, as the necessary principle of interpretation. With this end in view many references to the subject have been collected as will appear in what follows. As the result of this collection, sixty-five different classes of passages have been found. Reducing these to more general heads we have nineteen. With this result before us we have a sort of tabular view of Swedenborg's whole doctrine, by no means complete, but fairly representative.

First we have his various answers to the question, what is evil? 1. Evil is the proprium (Arcana Cœlestia, nn. 154, 633, 3993, 5155, 9166). 2. Evil is self love (*Ibid.*, nn. 230, 233). 3. Evil is disbelief in the Lord or the Word (*Ibid.*, nn. 231, 251). 4. Evil is aversion from good, and hatred (*Ibid.*, nn. 4836, 5746, 6564). 5. Evil is against the Divine Order (*Ibid.*, nn. 4839, 7256). 6. Evil is disjunction from good (*Ibid.*, n. 4997). 7. Evil is at an Infinite distance from the Divine (*Ibid.*, n. 5134). 8. Evil is hell (*Ibid.*, nn. 5339, 6279, 7155, 9188). 9. Evil is what is undelightful to one's love. (The New Jerusalem and its Heavenly Doctrine, n. 58.)

These answers show that the doctrine of evil is involved in the doctrine of love. It also shows that Swedenborg takes evil exclusively in the moral and psychological sense. Metaphysical and cosmological evil, he leaves out of consideration. But it is easy to extend the consideration to metaphysics and cosmology by the relation of evil to love. Evil is a quality of love. To explain evil, then, we must show what quality of love it is, and how love can have this quality. This latter consideration raises the question as to the origin of evil. Swedenborg answers this question as follows: —1. All evil originated in the sensuous and scientific life of man (Arcana Cœlestia, n. 251). 2. All evil is from self-love (*Ibid.*, nn. 1307, 1691, 2107, 4997, 6859, 7255, 7272). 3. All evil is from man or self (*Ibid.*, nn. 2588, 5069). 4. Evil is from hell (*Ibid.*, nn. 2520, 3175, 5069, 5155, 6071, 6203). 5. Evil is from the will (*Ibid.*, nn. 5351, 6204, 9009). 6. Evil is from evil (*Ibid.*, n. 6071). 7. Evil is from cupidity (*Ibid.*, n. 7424). 8. Evil is from the false. (*Ibid.*, nn. 8318, 10624.)

These answers show that evil is considered variously. Answers 1, 2, 3, 5, 7 refer variously to the ultimate psychological origin of evil. Answers 4, 6, 8 refer to its empirical origin. The results so far may be summed up in a single sentence, namely, evil is from self love, and self love is itself evil.

Obviously, then, the origin of evil is to be found in the origin of self love. The origin of evil therefore is traceable to a quality of love. This will appear more clearly if we bring together Swedenborg's answers to the question, what is the *nature* of evil? The answers are as follows: 1. Man believes evil to be good and false true (Arcana Cœlestia, nn. 3701, 6077, 7272, 7437, 7519, 9709, 10648; Divine Love and Wisdom, n. 276). 2. The evil suffocate, reject, or pervert good and truth (Arcana Cœlestia nn. 3743, 5127, 6467, 6991, 7643). 3. Evil is so various and manifold that it cannot be investigated even as to generals (*Ibid.*, n. 4067). 4. All evil hinders Divine influx (*Ibid.*, n. 4078). 5. The evil delight in doing evil (*Ibid.*, n. 7032). 6. The evil entirely deny the Divine (Heaven and Hell, n. 506). 8. God and evil are opposites and give equilibrium (*Ibid.*, nn. 546, 589, 598; Divine Love and Wisdom, n. 271; Divine Providence, n. 21). 9. Internal and external evil (Heaven and Hell, nn. 551, 577). 10. Good and truth turned into evil and false (*Ibid.*, nn. 264, 275). 11. The evil become more evil and the false more false (Apocalypse Revealed, n. 948). 12. Truth receives its quality through the existence of falsity, and good its quality from the existence of evil (True Christian Religion, n. 763; see also n. 767). 12. Influx of heaven enflames the evil with the heat and cupidity of doing evil and speaking falsity. (Apocalypse Explained, n. 982[3].)

From these answers we gather that evil has two fundamental characters, namely: 1. Perversion of good. 2. Opposition to good. These characters come out more fully in the answers which Swedenborg gives to questions in regard to the appropriation of evil, the removal of evil, and damnation; but it is aside from the present purpose to consider these. What I wish to do just now is to discover what Swedenborg means by the word 'evil' — what quality or character it is that he has in mind when he uses the word 'evil' as applied to a given person or thing — whether he everywhere means the same thing, or whether he uses the word vaguely and variously. To this end it will help us to bring together some examples of evils which he

cites. These are, love of ruling, covetousness, deceit, cunning, envy, blasphemy, contempt, hatred, revenge, unkindness, fierceness, cruelty, lying, theft, murder, adultery (Arcana Cœlestia, nn. 9449, 10038, 10618, 10814; Heaven and Hell, nn. 562, 588; Doctrine of Life, n. 62; Divine Providence, nn. 33, 215, 276; Apocalypse Explained, n. 938[2]). Here ill-will and its expression in act to the injury of others seems to be the character which is common to all. But ill-will is another word for evil will and the question recurs, what is an evil will? This question is of pressing importance in view of our purpose to get the key to the interpretation of Swedenborg's doctrine. Evil in Swedenborg's use of the word is a moral fact of psychological origin, not a cosmological or metaphysical fact. Such things as storms and floods, the ravages of beasts of prey, the destruction of the weak in the biological struggle for existence, are not in Swedenborg's mind when he uses the word 'evil.' Disease, pestilence, famine, human misery and suffering are not evil except in so far as they are products and consequences of human will and choice. Our question, therefore, narrows itself down, as above, to what is an evil will, or what quality, function, character, attitude, and so on, of the will is it that we refer to by the word evil in Swedenborg's sense? We may say at once, simply and directly, that evil is the character of hurtfulness. The impulse, intention, or act which is hurtful personally, morally, or spiritually, is evil, provided certain qualifications be kept in view. Many surgical operations, for instance, while hurtful are not evil because the hurt is merely an incident to a process of securing health and happiness. Here the end justifies the means, but this is not always the case. A citizen may lie or steal to prevent a serious public disaster. A lie may put the invading army on the wrong track and so save the life and freedom of a nation. Theft may stay the assassin's hand and deliver him to punishment. In these cases the mere test of hurtfulness breaks down before the necessity of choosing where the hurt shall fall. Life is too complex for any simple formula. The same impulse, intention, or act, may be hurtful in one direction and beneficial in another. In such cases the larger purpose is generally good, and the narrower evil; but here again the claims of a single individual may outweigh those of many. Theoretically and practically, therefore, we have no one definition of evil which will hold good in all cases. The word 'evil' stands for a collection of many moral impressions, judgments, and concepts, but these cannot be reduced to a common character.

Admitting this conclusion to be correct, we have yet to deal with the fact that evil, though neither an idea in the Platonic sense, nor a fact in the philosophical realist's sense, is, nevertheless, a present and definable reality in the moral and social world. If A wants a farm and kills B to get the money to buy it with, we call the act murder, and confidently judge it to be evil. A man, recognizing his domestic ties and his social and religious obligations, risks his farm and property by betting and horse-racing, feels the sting of conscience and calls his conduct immoral. It is very easy to find positive and clear cases of evil, but we must in all cases construct the evil by including some characters and shutting out others. Evil is a moral structure of various degrees of complexity. It is not a single simple event or character. For Swedenborg, evil involves personal relations. The evil will is a certain attitude of the will of one person towards other persons on the one hand, and towards the Divine on the other. Conscious opposition to the Divine is evil. The most complete definition of evil, from the philosophical point of view, is given in terms of the self-representative function of love, but as the writer has stated the case in these terms elsewhere (see NEW-CHURCH REVIEW, April, 1900), it is not necessary to repeat it here.

We close with a word on the origin and permanence of evil.

Evil as a moral construction of psychological origin seems as such inevitably limited to finite human life. The Lord does not will evil, though he does will the conditions for its construction. He wills the activities of the senses and of the bodily organs, and the free exercise of the intellectual and moral powers. He wills the separate acts, but not their combination and the meaning they may have for the man at the moment. This would mean that He wills the acts that aim the gun and pull the trigger, but not necessarily the combination of acts that make B the object aimed at. If this combination tends to preserve life and property it may express the Lord's will; if, however, it is made in conscious opposition to the rights of life and property, it is made in opposition to the Lord's will and in the denial and rejection of His goodness. In accordance with this view, any choice which involves this latter kind of combination is evil and is the origin of evil.

Now we may ask historically when, and under what conditions, such choice first occurred. The answer would give us the origin of evil historically. Then we could go farther and ask about this first

choice; what made it possible, and what made it actual? We may say at once that it was made possible by the fundamental character of conscious life as a self-representative function wherein the contrast between the interests of the narrow and the larger self could be represented and either alternative realized. Such contrasts, for example, would be the present moment and the remote future; or the feelings and impulses of the moment and the system of purposes which we call our whole life. As to the question what made it actual, our doctrine is that the quality of the self, or the affection of love at that moment, made it actual. But here again we should have to ask, how could self get such a quality, or how could love be so affected? To say, "the serpent did beguile me" only presupposes the presence of the quality to be accounted for. There appear to be at least two answers to the question. But first we should note at this point that we are raising the question as to the meaning of free will. In view of the problem of free will the two answers are: 1. The choice was accidental. Nothing determined it. This answer means that the choice itself was the origin of evil, and so evil is an accident. 2. The other answer is, the choice was necessary, and made necessary by the free exercise of love. It was the inevitable outcome of the quality of the self at that moment. The quality of the self at that moment was the Divine will itself as embodied in the self-representative act of the finite individual. In metaphysical language this means that the necessity for finite individual expression of love at the moment demanded the choice. In terms of our doctrine we can say that the Lord permitted the choice for the sake of man's full and free development. All this amounts to saying that evil is a character of the finite moral life and does not belong to the metaphysical or theological aspects of the world.

As to the permanence of evil, it is evident that the choice once made could be repeated and varied until a system of habits was established. These would be registered in the physiological organism and transmitted from parent to child as organic tendencies. In this way evil would accumulate, acquire more and more force, and finally become established in the individual and in the social organism. Its stability is secured by the constant possession and exercise of freedom. In the individual it remains always possible to reject and expel evil by a succession of right choices; but in the social body this would require the concurrent action of all the members. There is

another restriction to which the individual is liable in dealing with evil. Every choice excludes possibilities and creates a new environment. In this way, the result of repeated and habitual choice of evil is to establish a character and the conditions for its permanence. In this way the moral freedom becomes more and more restricted, until at last it disappears altogether when the environment becomes the mere reflection of the character. In that case no contrast between self and others, in the moral sense, is possible. According to our doctrine the decisive moral fact about going from this world to the next is that the man passes from an environment which is comparatively fixed, unalterable, and compulsory, to one which is the mere outward expression of the character. The evil which in this life the man chooses, makes habitual and central, becomes his established character, and in the other life creates its own external world in so far as that world depends on the individual. The social group of such individuals creates the external world for the group. Such a social group with its external world is what our doctrines call 'hell.' If the view here presented is correct and the doctrine rightly interpreted, there seems to be no alternative but to consider hell in the individual, and in the social order, as permanent.

L. F. H.

CURRENT LITERATURE.

The Academy Doctrine Examined and Condemned.*

This book, written by the President of the Convention, but not in official capacity, is a valuable contribution to the history of the controversy referred to in our last editorial; although, like the subject of that editorial it cannot be regarded as the history itself. It represents the opposite extreme of the matter. Its avowed purpose, as indicated by the title, is to examine and condemn the Academy Doctrine; but not the men who have fallen into the grievous mistake of conceiving and teaching that doctrine, and against whom, he declares, he has no feelings of enmity (p. 14.) He adds: —

> But we cannot condone the course they have pursued with regard to this subject without disloyalty to the whole system of theological truth that we believe has been revealed by the Lord Himself, in these latter days, for the establishment of the last and crowning dispensation of Divine truth upon the earth. If we did not believe and feel sure that we shall be able, not only to expose the fallacy of the Academy Doctrine, but to bring out the real truth in such a manner as to satisfy the mind and conscience of every sincere and teachable member of the Church, we should let it rest. (pp. 14, 15.)

Mr. Seward has succeeded so well in accomplishing this purpose as to call out the highest expressions of praise and gratification from the *New-Church Quarterly* of London, whose scholarly editor, the Rev. James F. Buss, says: —

> This is a great, a brave and a necessary book. The necessity for it is twofold. In the first place, it rests upon the exceeding gravity of the case at issue . . . ; upon the fact that the conscience of the Church has been grievously disturbed and hurt by this doctrine for over twenty years, and has not yet found ease; and upon the further fact, as we believe it to be, that many who assent to the "Academy Doctrine" in question, undoubtedly do so under the mistaken belief that not to do so involves the denial of the Divinity and authority of the

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* *The Academy Doctrine: Examined and Condemned.* By the Rev. Samuel S. Seward. Philadelphia: Press of J. B. Lippincott Company. 1910. 168 pp. 16mo. Cloth, 50 cents. Paper, 25 cents.

Writings, and unfaithfulness to the Lord's revelation for His New Church. The second necessity for such a book as the present, lies in the fact that in it the "Academy Doctrine" is "examined" as well as condemned. Of condemnation there has certainly been enough and to spare; but this is the first competent, adequate, and comprehensive "examination" of the "doctrine" in question, and all the issues involved, that has been given to the Church. . . . In our judgment, he has *answered* our brethren of the Academy; and we gladly and gratefully range ourselves by his side in the controversy. (Vol. I, pp. 283, 284.)

We warmly join with the *Quarterly* in acknowledging that the Church certainly owes a debt of gratitude to Mr. Seward for his patient devotion to the study of this most disagreeable matter and for his successful presentation of it at last. It seems to us that his work is adequate to set free many who have been oppressed by this grievous error, and that even those who have been responsible for it cannot fail to be in some measure convinced by the strong arguments presented.

First, it is shown that there can be no mistake about the "Academy Doctrine," and that the Convention did not "bear false witness," as as the *New Church Life* protested, in making the charges connected with the "Brockton Declaration." The second step is to call attention to the distinction made between the two parts of the work on "Conjugial Love," comparing them to the two parts of the work on "Heaven and Hell," and so on; and then it is shown that the first treats of the delights of heavenly wisdom and the second of the pleasures of infernal insanity, and that the former are for the spiritual man while the latter can belong only to the natural man. We could wish that a little more emphasis could have been laid here upon the fact that the natural man can enjoy insanities of evil only when separated from the spiritual; for in this world there are no spiritual men who are not also natural, and no natural men who have not spiritual influences operative within them. The man of the Church is subject to natural states, or he could not be tempted; and without temptations there could be no regeneration. The man of the Church appears to be treated for the most part as if he were only spiritual and incapable, with the Lord's help, of falling into sin. But does not the Lord sometimes permit evils to break out into sinful acts in order to show us the nature of the evils from which they flow, and help us to abhor them through repentance? But this does not affect the main contention that the spiritual man alone can have the delights of wisdom in marriage, and the natural man alone can have the

pleasures of insanity in sex-relations outside of marriage; therefore the point of contention is settled, namely, that the lighter evils which do not destroy the conjugial are not "permissions" or "allowances held out to the man of the Church," or rules of conduct for anybody, or "laws of order," but are rather descriptions of what may overtake the natural man without placing him beyond the reach of salvation. Mr. Seward cites the following strong passage in proof of this: —

> Every man who hears the Lord's voice and from freedom follows it, is introduced by the Lord into marriage love, and into all its delight and satisfactions; but he who does not hear and does not follow, introduces himself into scortatory love; into its delights at first, but afterwards into its repugnances and, finally into its miseries. (Conjugial Love, n. 444.)

From these distinctions, and by means of these definitions, Mr. Seward shows that the Commandment "Thou shalt not commit adultery," as explained in the "True Christian Religion" (n. 313), explicitly includes the passages in the last part of "Conjugial Love" — of which the Academy has tried to make exceptions, as "allowances" for some men of the Church — and makes them sins against God to be shunned, and to be repented of, if committed, like every other sin. Let us turn to his own words in this connection: —

> Herein lies the gist or core of the whole dispute. We have not accused the "Academy Doctrine" of teaching adultery, or making light of it, or in any way belittling its baneful and destructive nature. We only accuse them of putting forth "in the name of the New Church," the teaching "that under certain conditions sexual relations outside of marriage are not evil, nor a violation of the commandment, 'Thou shalt not commit adultery'" (Convention "Declaration"). It is only necessary to refer to Chapter II to prove that they do teach this doctrine; and it is this that we repudiate as the teaching of the New Church. We claim that all that is said in the first part of "Marriage Love" with regard to colds, separations, and divorce, and other evils, is due to "lack of religion" in some way, and is not said as an excuse or rule for the man of the Church, nor do we believe that any true spiritual man would avail himself of them; while all that is said in "Scortatory Love" is descriptive of the degrees of evil in the natural man, and as a means of charitable judgment and help so far as it can be rendered, but not "laws of order" for him, and much less for the spiritual man. We admit that this is a matter of interpretation. We are willing that every man should interpret it for himself. But we are utterly unwilling that the Academy or any other body of men should fasten such an interpretation upon the New Church as a whole, as the leaders of the Academy have tried to do in their various utterances on the subject, and finally in the most public and uncompromising manner by the "Declaration" and other testimony of the Acad-

emy at the Kramph trial. We believe that the Heavenly Doctrines of the New Jerusalem do not teach any license for the members of the Church, and we repel with indignation and horror any implication that they do. Every man must take his choice; but let him understand that it is a choice between "life and death and good and evil," and that, if he would be a spiritual man he must "choose life," and if he does not "choose life" he thereby chooses death (DEUT. xxx, 15 and 19). (pp. 59–61.)

In his chapter on The Saving Power of the Lord, Mr. Seward gives as the cause of the "Academy Heresy" a failure to recognize this Divine power as an actual and living factor in the lives of men. And this, he holds, is a practical "denial of the Lord Himself in His highest character as the Saviour of the world." We read: —

The charge is not that the Academy does not deplore these things nor that it does not admit that they are "evil in themselves," nor that it would countenance the resort to them except under the most rigid application of the conditions described, but that it believes that there are cases in which there is no help even in the Lord except the indulgence of the lighter forms of evil to save men from the greater. With them it is a choice between two evils; not overcoming in both.

We protest against the remotest implication of this kind. To hint in any manner that the Lord cannot save man under any circumstances from the worst evils of his nature, provided the man desires to be saved, is to take away the very foundation and purpose of religion, and to throw down the structure into ruin. It is to deny the Lord Himself in His highest character as the Saviour of the world. It is to say that if the Lord did come to "save His people from their sins," He has at least partially failed in His purpose; that He has not redeemed Israel out of all his troubles (PSALM xxv, 22). (p. 112.)

The book closes with a chapter of Helpful Considerations, a chapter explaining a number of Misrepresentations, and with a Summing Up. An address delivered by the author at the First National Purity Congress in 1895, appears as an appendix, entitled, Purity — How Preserved among the Young.

H. C. H.

THE CHAUNCEY GILES YEAR BOOK.*

THERE have been few writers in the New Church, aside from Swedenborg himself, whose writings are so well adapted for extract and quotation as those of Chauncey Giles. His habit of illustrating a

* *The Chauncey Giles Year Book.* Philadelphia: J. B. Lippincott Co. 1910. 365 pp. 12mo. Cloth. $1.25.

principle which he is presenting in several ways before he leaves it, gives often a series of paragraphs each complete in itself. The illustrations are drawn for the most part from common experience, from the physical body which is the perfect garment of the spirit, and from the great world about us in which the love and power of the Lord are so thinly veiled, by one with a keen sympathy with human life, and an intense delight in the grand and beautiful in God's works. They are charming pictures presenting in small compass the lesson of a chapter or a sermon.

Passages of this character have been gathered from Mr. Giles's abundant writings by one in loving sympathy with their spirit, and have been assigned with appropriate Scripture texts to each day in the year. The selections are well made, some liberty being taken in abridging passages too long to be quoted entire. The collection well printed and bound makes a most attractive year book and a very precious volume for one who enjoys short passages suggestive of high, inspiring thoughts. The quotations also to one who knew Mr. Giles are strongly suggestive of the man, a suggestion which is enforced by the excellent portrait and autograph which form the frontispiece of the book.

WILLIAM L. WORCESTER.

"ARCANA COELESTIA," EXTRACTS FROM.*

As the title indicates this is a volume of extracts from Swedenborg's great work, the "Arcana Cœlestia." But the extracts in the second part, which covers nearly half of the pages, are an admirable condensation of what Swedenborg teaches of the internal sense of the entire books of Genesis and Exodus, taken verse by verse from what is contained in all of the original volumes. This is quite unique and of great value as giving a bird's eye view of the central feature of this encyclopedic treasure house of New-Church theology, which is too voluminous for most readers of Swedenborg to master. And even if one is quite familiar with the entire work he will still find this excellent syllabus, swiftly going over so great a field, of much interest and help in his studies. It shows the continuous spiritual meaning

* *Extracts from "Arcana Cœlestia"* ("Heavenly Mysteries"); together with the *Expositions of the Internal Sense of Genesis and Exodus.* By EMANUEL SWEDENBORG. London, 1 Bloomsbury Street: James Speirs. 1910. 575 pp. 8vo. Cloth.

that runs within that of the letter in a striking manner. Something like this has been done by Clowes in his Commentaries on the Gospels, but his running comments on the spiritual meaning of verse after verse are not condensed directly from the writings of Swedenborg, but are rather applications of what is taught in the extracts from his writings that follow.

The extracts from the "Arcana" which form the first half of this new book have no reference to the exposition of the internal sense of the verses of the second half. They are purely topical, and thus complete the exhibition of that which the entire work contains. For the second feature of the "Arcana" is the great fund of information contained on various theological subjects. Direct extracts verbatim have been made, and with such good judgment as to serve all the purposes of a condensation, for only a few appear out of the vast number that must have been considered. For instance, we turn to the first topic, Appearances, and find only nineteen extracts, of moderate length, which give a very good idea of what the "Arcana" teaches on the subject; beginning with the appearances of anger in God as described in the letter of the Word, and as felt by evil men, and leading on to an explanation of appearances in the spiritual world; turning then to Pott's "Concordance" we count two hundred and five references to the "Arcana" under this word. And not all of the nineteen extracts in this new work contain the word 'Appearance'; as is the case with Pott's "Concordance," but they help in understanding the subject. There is a resemblance to Warren's "Compendium," but with the difference that the "Arcana" alone is referred to, and the topics are arranged alphabetically, and are quite limited in number.

An illustration of the second part of the book follows: —

GENESIS I.

1. In the beginning, THE MOST ANCIENT TIME, THE FIRST TIME WHEN MAN IS REGENERATING; God created, REGENERATED; the heaven, THE INTERNAL MAN; and the earth, THE EXTERNAL MAN BEFORE REGENERATION.

2. and the earth, MAN BEFORE REGENERATION; was vacuity, NOTHING GOOD; and emptiness, NOTHING TRUE; and darkness, IGNORANCE RESPECTING SPIRITUAL AND CELESTIAL LIFE; was upon the faces of the abyss, LUSTS AND FALSITIES. And the spirit of God, THE MERCY OF THE LORD. (p. 293.)

H. C. H.

Arcana Coelestia, Vol. XII, Library Edition.*

This volume completes the revision of the "Arcana" in the Library Edition. It unfolds the spiritual sense of Exodus xxix to xl, in which the spiritual meaning of the various particulars concerning the priesthood and tabernacle is given. Prefixed and subjoined to the several chapters are short doctrinal discussions of Charity and Faith; also concerning six earths in the starry heavens.

The excellent quality of the book in binding, typography, and paper is worthy of all praise. The Society is to be congratulated on the completion of this exposition of Genesis and Exodus. We understand that the "Apocalypse Explained" and one or two other works are still to be published to complete the full set of Swedenborg's theological works.

A study of this volume will give the reader a comprehensive survey of the interior principles involved in the Jewish rituals and worship. It will lift the mind out of the mere thought of priestly dress and ceremonial observance, above the thought of animal sacrifice, and the tabernacle furniture, to the essential principles of good and truth contained within. The Jewish forms are but the representatives of heavenly realities.

Mr. Potts is to be congratulated on the completion of the translation of the "Arcana Cœlestia." It has been a work of many years. The Church has here a permanent monument of his ripe and scholarly study of Swedenborg, and should avail itself of the privilege of studying his translation.

John Whitehead.

Growth of the Mind.†

Recently this book has been out of print, but a continued demand for it, after almost a century since its first publication, has led to this new impression of the last American edition. From it we learn that Mr. Sampson Reed was only twenty-six years of age when he

* *Arcana Cœlestia*, Library Edition, Vol. XII. Revised and edited by the Rev. John Faulkner Potts, B. A. Lond. New York: American Swedenborg Printing and Publishing Society. 1910. 691 pp. 8vo. Cloth. $1.25.

† *Observations on the Growth of the Mind.* By Sampson Reed. New edition with biographical preface by James Reed. Boston: Massachusetts New-Church Union. 1910. 111 pp. 16mo. Paper. 35 cents.

wrote the book which has been of such great use to three generations in, and out of, the New Church; and which has won the admiration of such distinguished scholars and authors as Emerson and Carlyle, and others to whom they introduced it. Moreover, we learn that "it was written at odd moments during the intervals of business as an apothecary"; and that it was first offered to the editor of the *North American Review*, Jared Sparks, who advised, as it was not a book notice, that it be published as a separate volume. So, under Divine Providence, its usefulness doubtless became far more extended and of much longer duration. The recognition of its value in shaping the thought of Mr. Reed's contemporaries is shown by an extract from the *Gentleman's Magazine*, written not long after Emerson's decease, upon the discovery of an old copy of the "Growth of the Mind," with his pencil marks, which he had presented to Dr. Samuel Brown of Edinburgh. Of it Alexander H. Japp says: —

> We are fain to think that this little unambitious book by one whose name is now hardly remembered, had *some* share in the building up of the genius of Emerson.
>
> We can see where at certain points the two minds met. Emerson efficiently developed and applied what Reed had only suggested; but Emerson would have been the last man to deny that Reed was one of those who sowed seeds, some of which rose to stately flowers in his own garden, and thus attested their inherent value and vitality. (pp. x, xi.)

We may regard this little volume as perhaps the first valuable work on Psychology written by a New-Churchman after Swedenborg; certainly the first to win the admiration of the savants of the world. And its chief value always has been, as the author so well knew and freely acknowledged, in looking at the mind, and studying its growth, in the light of Divine Revelation, as spiritual and immortal. Beginning with its powers of acquiring and retaining truth Mr. Reed traces with the hand of a master the development of the faculties in the way that is necessary for usefulness and happiness. The language is so simple, the style so chaste and beautiful, and the conclusions so wise and helpful, drawn from a field of observation so broad and scholarly, that it is easy to see why the book has not become antiquated, and is not likely to do so.

H. C. H.

Michael Servetus.*

We have read the little book before us with much pleasure; for, whatever its defects, it has been the means of introducing to our attention one who seems to us to have been (if we may so express it) a true New-Churchman born ahead of time, — Michael Servetus. A native of the land of the Inquisition, and acquainted with its infernal doings; made familiar in his youth with the doctrines of Catholics and Reformers alike, repelled by both, and by independent study of the Scriptures convinced of their unscriptural nature; enlightened during his Biblical studies to discern with approximate correctness the main doctrines of the true Christian religion; filled with an intense longing to bring about a true reformation based upon these doctrines; and doing what he could with his pen to destroy the false and establish the true, — this man, as contrasted with Luther, Melancthon, Calvin, and the other successful leaders in the rebellion against a corrupt Catholicism, may perhaps be truthfully characterized as the only true reformer of the entire reformation period.

Servetus and Calvin, these are the figures presented to us in contrast in this volume; the great leader of the reformation in Switzerland, and his greater victim, — for by any test of true greatness, Servetus must be judged the greater man. Both were born in 1509; both were precocious as students, and were well versed in theological matters in their youth; both became disaffected with Catholicism, and were active participants in the reform movement of the time: but while Calvin was content to accept without question most of the fundamental dogmas of Catholicism, and to build his structure of hideous inferences upon the foundation of those false premises, Servetus's more spiritual nature and more adequate scriptural knowledge led him to question the truth of all the assumed fundamentals of the current theology, and caused him finally to reject as unscriptural all the pernicious pronouncements of the various ecumenical councils of the past, and to delve anew in the Bible for the truths so long lost to the world. In 1531, when but twenty-two years of age, he with a full heart published his little work "De Trinitatis Erroribus," exposing the falsities of the current dogmas, and making

* *Michael Servetus: His Life and Teachings.* By Carl Theophilus Odhner. Philadelphia: J. B. Lippincott Co. 1910. 96 pp. 12mo. Cloth. 50 cents.

known the true doctrine of the Lord. As the arguments he presented against the fundamental positions of Catholics and Reformers alike were unanswerable, his venture into literature met with violent condemnation from all sides. Taught by the reception of this essay that he could not be a public leader towards truth, he turned his attention to Calvin (who, soon after the publication of his "Institutes of the Christian Religion" in 1536, had become the great leader of the reformation in Geneva), and sought to exert a shaping influence upon the reform movement by endeavoring to convince him of the unscriptural and fallacious nature of the premises he had wedded, and the ungodly character of the doctrines he had fathered, and to enlighten him as to the foundation truths of the true Christian religion. But all in vain! And he was repaid, not by any gratitude on the part of "the great reformer," but (as was to be expected in the case of one seeking to correct the confirmed affections of another, however misplaced) by his bitter hatred, — a hatred that took care to preserve all Servetus's private letters to him, and the voluminous manuscript of Servetus's work on true Christian theology, looking forward to a time when he should be able to use these as weapons against his persistent and obnoxious critic. Finally, in 1553, when Servetus sent him an advance copy of his secretly printed "Christianismi Restitutio," Calvin began his attack by furnishing information to the Roman Catholic authorities of Vienna (where Servetus had become established as a prominent physician), and instigating an investigation that led to the arrest of Servetus and his trial for heresy. On being sentenced to death, Servetus managed to escape from prison, and set forth for Spain. Circumstances, however, led him to Geneva for a time, where he imprudently attended church on the evening of Sunday, August 13, 1553, to hear his intractable adversary, was recognized by the latter, who promptly had him taken into custody. Then followed the second trial for heresy, this time from the standpoint of the reformation; and, in fulfilment of a statement made to his associate Farel in 1546 to the effect that if ever Servetus fell into his power, he would "never suffer him to go away alive," Calvin finally succeeded in procuring the conviction of his victim, who was consequently burned at the stake on October 27, 1553.

We should not blame Calvin too much for his hatred of Servetus, — or shall we say merely, for his hatred of the beliefs of Servetus? Un-

like his victim, he was not superior to the age, but was merely a product of the times. Consequently he was not alone in his attitude towards Servetus; for all the other leading reformers who accepted the reformed theology as true, naturally believed the Spaniard's theology to be false and pernicious, and consequently hated him and his writings with the hate of hell, — Luther himself (1483–1546) characterizing his work on the trinity as "a fearfully wicked book," and the "gentle" Bucer of Strassburg declaring that "the writer of such a book deserved to be disemboweled and torn in pieces." In this conflict of the false and the true, truth was extinguished by the prevailing powers of falsity, and did not again dawn upon the world until the effulgence of the Heavenly Doctrines, revealed two centuries later through Swedenborg, began to shine. In view of Servetus's lot, and in view of the fact that the Catholic and Protestant theologies of his day still prevail in the Christian world, can we wonder at the slow reception of these doctrines?

More than any other person of the time, Servetus recognized the spiritual darkness of his own age, and the fact that real truth was nowhere to be seen; for in his last book he said (in words that sound almost as though written by Swedenborg): —

> By this combat [of the army of Michael against the Dragon and Antichrist] the genuine Church of the Lord, which exists now invisible in Heaven, will descend to earth and become visible. But it will not be established by worldly weapons, nor will evil men be prevented from mixing themselves into it; such are an inevitable part of the external Church, and are useful and necessary for the purification of the good. Nevertheless, the presence of the evil, and the resulting sufferings and persecutions, will not be able to prevent the heavenly joy of the true members of this new and celestial Church.

To the faith of the New Church as given in Swedenborg's writings, Servetus could certainly have subscribed, — a fact attested by many quotations in wonderful harmony with the Heavenly Doctrines; and there seems no ground for doubt that he would have hailed Swedenborg as in very truth the Lord's chosen revelator. To be sure, in some minor matters he expressed views not in accord with Swedenborg's disclosure; but according to the little book before us, his only important divergence from the New-Church teachings is in his attitude on the matter of baptism, the administration of which before the thirtieth year he disapproved. In view of Calvin's hideous doctrine of infant damnation, and his insistence upon the necessity of

infant baptism, and in view also of our Savior's own example, which furnished the ground upon which Servetus stood, what wonder that he took this position!

So recently as last year, a writer in the *Harvard Theological Review* (April, 1909) stated that "there has not yet appeared any one successful effort to unravel the mystery of Servetus' life and thought," — a statement he perhaps would not have made, had he been acquainted with the account of Calvin and Servetus by the late Rev. Louis H. Tafel, in "Words for the New Church" (Part XIII; Philadelphia, 1886). But now, the little book before us, bearing the imprint of the J. B. Lippincott Co., makes that statement forever untrue. No wonder that the task could not be properly performed until a New-Churchman took hold of it.

Both these New-Church studies of the subject are very interesting. The earlier essay, though but about one-quarter the length of the later, gives relatively more space to biographical matter, and in that respect is more accurate and decidedly preferable; in fact, assuming the correctness of the earlier study, we had in mind to instance certain points in the little book before us that we believe would tend to convey somewhat erroneous impressions, but we will desist because we have already written more than we intended. But as a doctrinal study the present essay far surpasses the former, and is likely to remain the best treatise on the subject for years to come. To our mind, however, the treatment is not without manifest imperfections; and we do not doubt that the subject will prove so attractive to some New-Churchman in the future, as to lead eventually to a far more satisfactory presentation. Nevertheless, we feel greatly indebted to the author for the present treatise; for it has made us acquainted with an heroic figure worthy to occupy the central place in an as yet unwritten tragedy by an as yet unborn Sophocles or Euripedes. We commend it to the attention of all our readers.

B. A. WHITTEMORE.

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